

DEC 27 1930

# MISSIONS



SCANDINAVIAN BAPTISTS AT THE REGIONAL CONFERENCE HELD IN  
THE BAPTIST TABERNACLE, OSLO, NORWAY, SEPTEMBER 6-7, 1930

## The Steady Subscriber

How gladly we welcome the ready subscriber,  
The steady subscriber who renews every year—  
Who sends in the money without a reminder,  
And casts 'round our office a halo of cheer.

He never says: "Stop it, I cannot afford it;  
I'm getting more magazines than I can read;"  
But always says, "Send it: we can't do without it;  
In fact, we find MISSIONS a help and a need."

He speaks to his neighbors and fellow church-members,  
Whose subscriptions to MISSIONS might otherwise cease;  
With eager endeavor he quickens their interest—  
This steady subscriber, may his tribe e'er increase!

How welcome his check when it reaches the sanctum.  
Thrice blest is this reader who fills us with cheer.  
No words are quite able to tell how we thank him—  
The steady subscriber who renews every year.

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## QUESTION BOX

(Answers found in this issue)

1. What was the first institution in Eastern China to introduce co-education?
2. What was the first union organization between the Woman's Home and Woman's Foreign Societies?
3. Who attended "a three-ring circus" when going to a Baptist missionary conference?
4. How many Guild members have gone out as foreign missionaries?
5. On what field were 55 members "put out of the church" because they used opium?
6. What is meant by *swadesha*?
7. What is the present total number of R. A. chapters?
8. What is described as "a land of small villages"?
9. How many Baptist women and girls received training last year in Oriental colleges?
10. What is the total number of missionaries of the Woman's Foreign Society since its organization?
11. In what two Chinese cities are educational institutions said to be "growing rapidly"?
12. Who is proving himself a true leader of young people's work in Latvia?
13. Where has plague had a quota of two and a quarter million lives in the past decade?
14. Where did the municipal authorities place an opera house at the disposal of the Baptists?
15. What is the oldest mission station in Assam?
16. Who uses "some medicine and much prayer" in his opium clinic?
17. What station in South India has been without a resident missionary for several years?
18. On what field will October 19th be remembered as a red letter day?

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VOL. 22

NO. 1

# MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPARD, Associate Editor

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MR. WELLS' PICTORIAL MESSAGE FOR THIS MONTH



MISSIONS MAGAZINE—The Open Door to World-Wide Interest

**C**HRISTIAN MISSIONS have given us a door of vision through which we have beheld the glorious pattern of the Kingdom of Heaven. Through this door we have caught glimpses of a world where children everywhere dare to sing and be happy; where little girls need never tremble at the sound of heavy footfalls; where strength has no purpose but love and love no aim but righteousness. Missions have opened for us a door of world-wide heavenly vision.

But that is not all, for missions have opened to us a door of sight, whereby we may see with precision the stride of nations. We have watched Japan rise from an isolated feudal state to a world power, industrially and commercially making herself the "Empire Britannia" of the Orient. We are watching China struggle for the mastery of her own tremendous manhood, and India rising to a place of self-determination and expression beyond present estimation.

The open door of missions has given us the sight of a thousand eyes, watching in every corner of the globe the stirring events of human history. These eyes are clear, trained, unselfish, and interested observers and the countless images and events that pass before them are steadily reflected through the door of "Missions." To tens of thousands of Baptist homes "Missions" is the open door to world-wide interest.



# MISSIONS

VOLUME 22

JANUARY, 1931

NUMBER 1

## In the Vestibule of the January Issue



MISSIONS wishes you—and that means every individual reader—a Happy New Year! We should like to make some hours of your new year happier because you spend them in our company. We can certainly make them inspiring, companionable and profitable, if you will, for we have been discovering how delightful and uplifting it is to live in the company of our missionaries, through the medium of letters, and we purpose this year to share much of this proxy companionship with the entire MISSIONS' family. We mean to enter into the homes, lives and experiences of our missionaries to an unwonted extent. If we cannot go to the fields, as Drs. Franklin and Lerigo and others do, we shall bring the fields to us and make the life as real as possible. This issue will indicate what we mean, in the pages under the caption, News from the Mission Fields. Of course we have always been giving news from the fields, but this will be more and a little different. In this and in all ways we hope to make this the most helpful year to the missionary enterprise that MISSIONS has known. And the missionaries will not fail to see that we look to them for their essential part in what we propose. If any mission fails of mention in the magazine in this year 1931, we mean to be able to say that it isn't our fault. We do not originate and manufacture field news.

A great thing it is, this making of a missionary magazine. To see at a glance what such

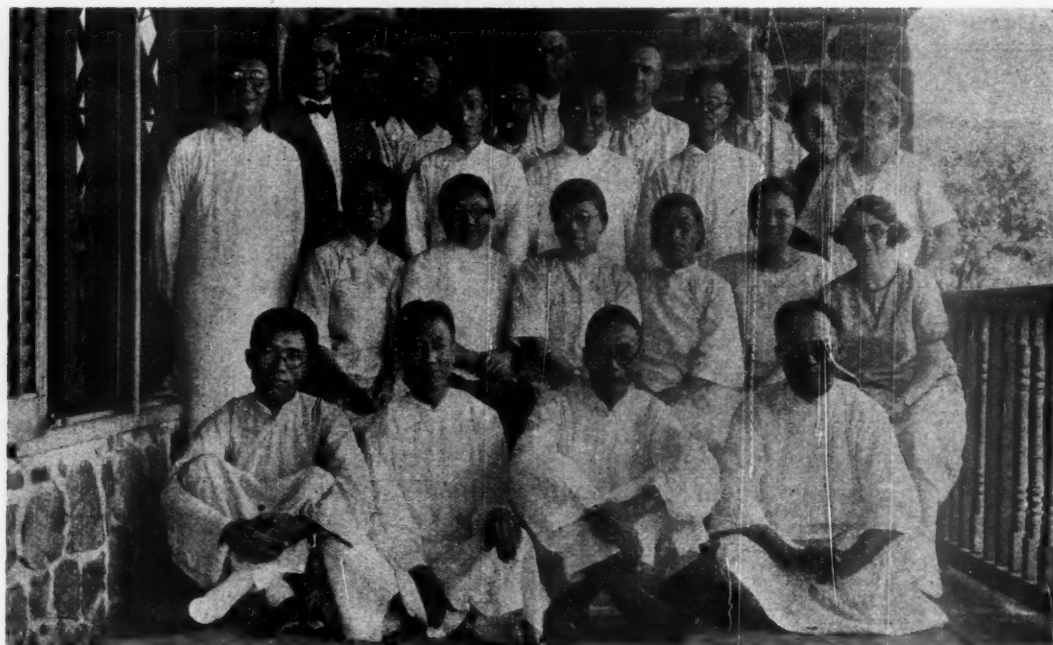
a magazine signifies, look at Mr. Wells' drawing as a frontispiece. How much he tells in a few strokes. The artist is right. MISSIONS is an open door to unknown riches—riches of mind and heart and interest. If only our Baptist people could be made to realize it.

The issue is worthy to be the first of a new volume. We can only glance at its good things: One of Dr. Franklin's best articles from China. Miss deClercq, of the Woman's Home Society, tells of her Mexico expedition. Dr. Holsted vividly pictures medical mission work in a new hospital in India. There are interesting facts from the London Round Table Conference, and from China comes a statesman's view. The editor reports the National Home Missions Congress at Washington. Dr. Rushbrooke describes the developing Baptist fellowship through the World Alliance. Dr. Catharine Mabie reports the Belgian Congo Conference in her usual charming style. Mrs. Edwin H. Kinney pictures the romance in Christian Americanization. Mr. Bigelow discloses effective work in Panay, P. I. Then four pages alive with news from the mission fields. This is only the beginning of the news, for Helping Hand, Tidings, World Fields, all are reports direct from the work. There is a city mission sketch, "Neighbors," that makes good reading; the editorials are practical, one a bit reminiscent. The Ambassadors, Guilders and Crusaders do not forget the New Year greetings. We haven't given you any real idea of what you will find worth while between the January covers, but you will want to see for yourself.

## Sharing Our Concerns in a Time of Crisis

*Impressions of a significant fellowship conference in East China, being the sixth in Secretary Franklin's series of narratives covering his visit to the Far East*

BY JAMES H. FRANKLIN, D.D.



SECRETARY FRANKLIN AND THE MEMBERS OF THE EAST CHINA FELLOWSHIP CONFERENCE. THEIR NAMES APPEAR ON THIS PAGE



UPON my return journey from West China to the sea coast, I proceeded to Mokanshan, in the hills near Hangchow, for the fellowship conference with our workers in East China. Naturally this fellowship conference was different from the one held on Mt. Omei in West China early in July. The work is older in East China, and the trained, experienced leaders among the Chinese Baptists are more numerous there. The workers in East China have had opportunity for a closer study of some of the movements affecting Christian missions, and for some years they have carried the chief responsibility for the administration of the work. Yet in spirit and purpose, as well as problems, they are much like their brothers and sisters in Szechuan Province, and in their conclusions they placed chief emphasis on the same spiritual needs which were recognized by the West China workers as primary.

It was necessary to limit the attendance, and the personnel of the conference was as follows:

Miss M. C. Ang, principal Girls' School, Kinhwa; T. C. Bau, executive secretary of Convention; K. D. Chen, district pastor, Shaohsing; Miss Sarah Chih, evangelistic worker, Huchow; Y. C. Ching, district pastor, Ningpo; J. W. Decker, evangelist, Ningpo; Victor Hanson, Shanghai Col-

lege; B. Y. Hsu, principal Wayland Academy, Hangchow; L. C. Hylbert, secretary East China Mission; H. C. E. Liu, president Shanghai College; Miss May Ing, Girls' Academy, Ningpo; C. S. Miao, secretary China Christian Educational Council; Miss S. M. Nyi, Bridgman School, Shanghai; Miss Stella Relyea, Girls' School, Kinhwa; Dr. Y. B. Shen, Hospital, Kinhwa; Miss Esther Y. Sing, principal Girls' School, Ningpo; T. E. Tsiang, pastor, Shaohsing; A. F. Ufford, evangelist, Shaohsing; D. K. Van, Dean Shanghai College; C. B. Wang, district pastor, Huchow; Miss Florence Webster, Girls' School, Ningpo; F. J. White, Shanghai College; C. H. Wong, pastor, Huchow.

It will be observed that the membership was representative. No abler group of Chinese workers could be found in any Baptist body in China, and someone said he believed no abler group could be found in any denomination in any single section of China. Delegates were chosen from the several forms of work and from every station. Five Chinese women were included. In the group of twenty-three only six were missionaries. Most of the Chinese were alumni of Shanghai College. Four had taken post-graduate work in American institutions. Several have had broad international and interdenominational contacts. All are engaged in active Christian service. Their opinions should be of value.

We began our conference without any formulated

program. I tried to strike a spiritual note at the first session and to express the conviction, confirmed by observations and experiences in West China, that in this time of trial and crisis in China we must find solution for our problems in a deeper fellowship with each other and in a fuller fellowship with a suffering Christ, as we seek a fuller fellowship with the sufferings of those about us. In the second session we "shared our concerns," as the Quakers say, and from our confessions of anxiety, dissatisfaction, encouragement and conviction we made a program of topics for discussion during the days we were to spend together. Some of the "concerns" expressed were these:

"How can we discover, train and retain such leaders, Chinese and missionaries, as will set China afire? How can the church be deeply rooted in Chinese life? How can we Christians live a more Christlike life? The anti-Christians are not anti-Christ. They are anti-you, and they are anti-me. I am very uncomfortable since I came up the mountain, thinking of the people on the hot plains. My wife and I do not have all we wish, but how about the common people? We are very uncomfortable in our hearts. How can we be more Christ-like?" (Chinese educator.)

"How can we develop a better spirit between Chinese and missionaries?" (Chinese pastor.)

"What is the real purpose of our schools? How can we help develop the faith of the students?" (Chinese educator.)

"What are the real results we desire in Christian schools? How can we get them?" (Missionary educator.)

"If the Chinese Government should absolutely forbid religious teaching in our schools, what would be our policy?" (Chinese educator.)

"How can we show that Christ offers the only salvation?" (A question from the experience of a Chinese woman in the conference.)

"What is the Christian Gospel? What do we mean when we say Christ can save China? Twenty years ago we said that. Some are now saying Christianity has had its chance in China; what has it done? Now the Communists are preaching their doctrines, and some Christians are afraid of what will happen to them if the Communists come into power. If so, what will happen to our churches and schools?" (Chinese administrator.)

"The most important question: How does a person become a real Christian?" (Chinese leader.)

"What is the fruit of Christianity in China that we can point out clearly as an argument in our discussions with non-Christians?" (Chinese educator.)

"Real Christianity always has tried to deal with social conditions. It has long been preached in China, but the Chinese church has not done a great deal to meet social needs, and is not showing much ability to deal with such conditions." (Chinese pastor.)

"How can the young Christians be trained to follow Christ more in the spirit of service? How can we meet the real life needs of the Christians?" (Chinese doctor.)

"What progress has been made thus far, and what is the prospect for the Christian Movement?" (Missionary.)

After sharing our concerns, a committee decided that most of the more pressing questions which were raised could be considered in a discussion of the following topics:

"What is the Gospel, and How Can We Best Present it?"

"The Church: Its Leadership, Its Work, Its Finances."

"Sharing Personal Experiences."

"Our Educational Institutions and Religious Education."

"Cooperation Between Chinese Churches and the Mission."

"What Can I Do Now to Make My Life More Christlike."

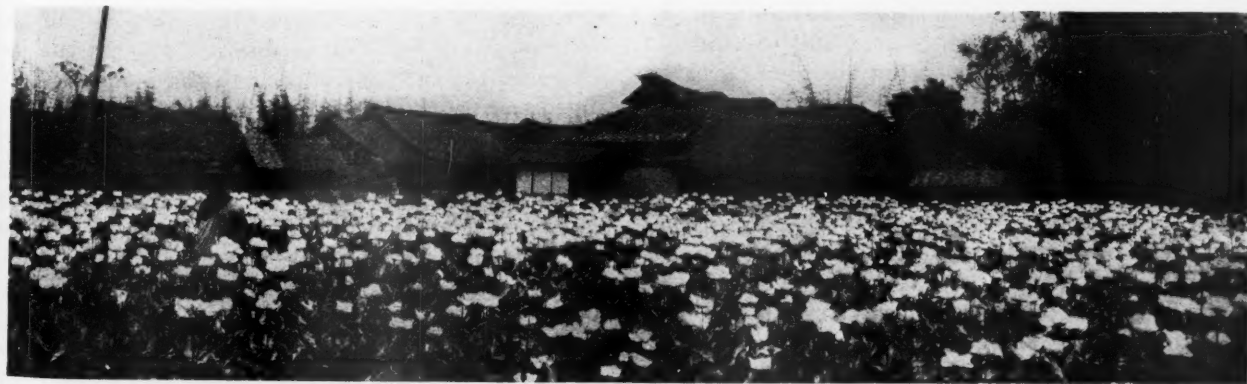
"Securing and Training Christian Leaders in China."

"Progress and Prospects in the Christian Movement."

Every day was begun with devotional exercises, usually led by Chinese men and women, who also presided at the different sessions. On Sunday the visiting Foreign Secretary was asked to preach at the morning hour at the fellowship gathering, and in the afternoon to about 390 missionaries and a few Chinese, who represented many denominations.

In the conference sessions the first theme discussed was this: What is the Gospel and how can we best present it? I can suggest only the gist of the discussion.

"The Chinese are thinking of Christianity as a mission organization, ritual, groups of buildings, et cetera. How can we make it fit into Chinese life?"



OPIUM IS STILL ONE OF CHINA'S GREATEST PROBLEMS, AS INDICATED BY THIS POPPY FIELD IN FULL BLOOM





THE WEST CHINA EDUCATIONAL CONFERENCE. SECRETARY FRANKLIN STANDS BETWEEN MR. AND MRS. W. R. TAYLOR WITH REV. DONALD FAY AT MR. TAYLOR'S LEFT

"We believe we have a real gospel in the Christian church. The gospel is Christ Himself who came to reveal God to the world. He cannot be summed up in a single phrase."

"The Christians claim their faith is best, but the people wish to be shown. Some Christians have only a theoretical interest in man. Religion is life. Are we taking our religion as seriously as the Communists or Fascists take their convictions? Are Christians ready to show the same zeal as Communists show? Slogans are not sufficient. The Communists, Fascists and Nationalists have definite platforms. What is our program of service at this hour in China? We find non-Christians so impressed with Kagawa that they are trying to imitate him.

Here as in West China, Kagawa of Japan made a large appeal. He was quoted as saying that if we wish to share Christ we must give our lives to the needy and "the transmission of love is Christianity." Kagawa was thought to be finding such rich values in Christ because he makes Christ the way of life.

A missionary observed that critics must see the soul of Christ in those who serve with Him; that life must be the answer to critics. Another missionary declared that Christ's life is the unanswerable argument and that we should be studying His life afresh for our own guidance at this time, and to ascertain how to bring that life to the relief of China's greatest needs. A strong evangelistic missionary said that if we are agreed as to what the gospel is we should inquire as to its application to present conditions. Where do the sympathies of the churches lie in labor disputes? Have we a message for such situations? What are churches doing to help the homes in China meet their problems? What have we to say on nationalism, racial antagonisms, militarism and other questions? The gospel has a message for such problems, but are we presenting it? Or are we merely going down the track we were taught to

walk in years ago? Another missionary questioned whether something is not wrong in our method of presenting the gospel if after forty or fifty years of work in a village only a handful of Christians can be found there.

It will be difficult for me to report within brief space the discussion on the next theme: "The Church: Its Leadership, Its Work, Its Finances." It was maintained that the leadership must necessarily come from the Chinese people, and be in sympathy and understanding with the masses. It was suggested that a study be made of the work of the pastor and evangelists, and their program be compared with the gospel's requirements. The leaders should be courageous and do something different from the work of the past if necessary.

One missionary believed that evangelistic work had been retarded by the foreign dress in which Christianity was offered to China, and the emphasis that was placed so largely, if not chiefly, on the salvation of individuals for a heaven beyond, and on doctrinal preaching. A Chinese countered with the statement that it was not a matter of foreign dress, but rather a question as to whether the efforts of Christians appear to meet the life needs of the Chinese people. He cited the case of kerosene oil, a foreign product, introduced by foreigners, stored on foreign compounds after being transported on foreign ships up the rivers of China, and often sold in foreign tins, which the Chinese are using all over the land because it meets their needs better than the vegetable oil native to China. Another Chinese believed the growth of the churches has been retarded by persecutions, by the inability to solve pressing economic problems, by the advanced training of many pastors in comparison with the simple people in the congregations, by the lack of training among the Christians. It was stated freely that for

several years the membership of the churches has been stationary, (I am quite sure that in some sections it has become smaller during the last few years of critical disturbances in China).

Missionaries pointed out that despite wars, economic crises and other disturbances the churches have made great progress in self-support since they came to China. Several churches in the cities are self-supporting. The average contributions among Baptists in East China last year was about \$7 Mex. per capita for all forms of Christian work. From the economic standpoint that represents the equivalent of at least \$25 from the average American—perhaps \$35, someone said. One man was bold enough to suggest a return to Paul's method of earning one's living with one's own hands while preaching. Or let the preacher till the soil or run a shop for a living, preaching to the people of his community. (But we started them on a different plan and a change would not be easy.)

One evening the entire session was devoted to "Sharing Personal Experiences," when men and women opened their hearts and told each other of their difficulties and encouragements, their fears and hopes.

One of the most important themes was "Our Educational Institutions and Religious Education." We were told that in 1923 Christian schools in China reached their golden age. By 1927 the schools faced most difficult problems. In the colleges and high

schools it was required by Government, if they are registered, that attendance upon Bible classes and public worship should be voluntary on the part of the students. It is now proposed that in junior high and primary schools no religious instruction whatever shall be given, and no books or pictures teaching religion shall be in the school except for reference. Now it is feared by some that still more embarrassing restrictions will be imposed and that a situation similar to that in Turkey will result. In such a case, what should be done?

Drs. Liu and Miao had given serious thought to the question and they made these suggestions:

(1) Recognize that this is an abnormal and chaotic state of life in China, which we should hope will prove temporary, like the French upheaval in the eighteenth century, and the Japanese reorganization forty years ago. Recognize that China is very sensitive now in the fight for national prestige. "As we know our Chinese people we believe the present intolerant attitude is foreign to their nature. We believe that as soon as China is stronger and able to live her life as a nation, the people will lay aside fear and suspicion, just as Japan did. We believe the present restrictions are prompted by suspicion and fear."

(2) Realize that this is a time of acid-test for Christian patience and character. "Shall we act upon our emotions, or ask what Christ would do? We need to study and to seek to know God's will."

(3) Whatever we do, we must consider how our course will affect the future of the Christian movement. Consider



STUDENTS AT WEST CHINA UNION UNIVERSITY

the consequences. Do not close the doors to training for Christian leaders. Make simpler plans if necessary and conform to government requirements but do not close the schools at once.

(4) The last trench in our stand must be Christian personnel. Many apparent failures in Christian schools have not been in lack of chapel exercises and Bible classes but in lack of strong Christian personnel on the faculty.

Principal Hsu of Wayland Academy offered this solution:

- (1) Have more Christian teachers.
- (2) More Christian students.
- (3) More personal work.
- (4) More Christian work in and by the families of the students.
- (5) Live out the Christ life in the schools.

One session was not sufficient for the discussion of relations between the Mission and the Convention. Therefore we came back to it two days later, after there had been time to think quietly. I made a long statement as to why it seems necessary to continue an organization of missionaries with advisory functions. I am not sure that my argument convinced them, but before we were done statements were made to the effect that the Chinese workers are not unhappy at existing relationships; that missionaries have not interfered with the autonomy of the Chinese Convention, and that the Convention welcomes advice. However, the wish was expressed that instead of the Mission standing between the Convention in China and the Boards in America, the Convention might have closer and more direct communication with the Boards. Real progress is being made in solving this question, but the present agreement cannot be regarded as permanent. The place of the Chinese Convention will become increasingly important year by year, and perhaps changes the next ten years will be as real as those we have observed during the last decade. So far as I am aware no one claims to have discovered the ideal plan. The principles of our denomination have made our course a little less difficult, perhaps, than has been true for some others, but we are not yet at the end of the matter. Again one finds comfort in the assurance, "God will always give you light for the next step. Don't stop walking until the light gives out."

One of the Chinese evangelists said that while missionaries should not think of themselves as having higher powers, the trouble was not always there. Sometimes the Chinese Convention insisted upon

having its own way. The ideal is for all to think of themselves as co-workers. A missionary spoke of this transition period as unsatisfactory to both sides. "We are now on a bridge. In time we must get off the bridge, landing on the Chinese side."

This article is becoming so long that I must refrain from any report of the discussion of "Securing and Training Christian Leaders in China." Nor can I say much regarding the session when this question was before us: "What can I do now to make my life more Christlike?" We were down to the most fundamental question. We had spent most of the hours in discussion of our "concerns." It was appropriate that the closing session be devoted to "Progress and Prospects." One man pointed out five signs of recent progress: (1) Cooperation between the churches; (2) Development of leadership; (3) Improvement in organization and administration; (4) Spiritual growth in the churches, due largely to the opposition of recent times; (5) The Five Year Movement in evangelism and the development of the church life. Some one else pointed to the growing sense of Chinese proprietorship in the work.

One Chinese just back from America said: "I am thinking of the small churches. If I am to be related to one of them I have this dream: (1) To make my church an evangelistic church, with every member an evangelist; (2) To make Christ the center of the church (there is too much emphasis on organization), to adopt 'We would see Jesus' as the motto for the church; (3) Put the child in the central place of the church program."

Being compelled to make my own notes while the discussions were in progress, my quotations may not be strictly verbatim in every case, but they represent fairly, I think, a small part of what was said. My hope is that our constituency at home be acquainted with some of the heart-stirrings of the young, trained Chinese Christians. Some of these young people I have known rather intimately both in China and in America. It was a delight to observe that as they grow older they also seem to grow in Christian graces.

But I hasten to add that it would be a mistake to take my reports of recent conferences as reflecting conditions in general in the Christian Movement in China. I have been dealing with picked men and women both in West China and East China. There is a challenge in the present situation in China that should call out our noblest endeavor. May God give us the wisdom, the humility and the courage that will be required.





## "A Foreign Land a Step Away"

BY GERTRUDE S. DE CLERCQ



WOMEN'S BIBLE CLASS AT THE BAPTIST CHURCH, MEXICO CITY

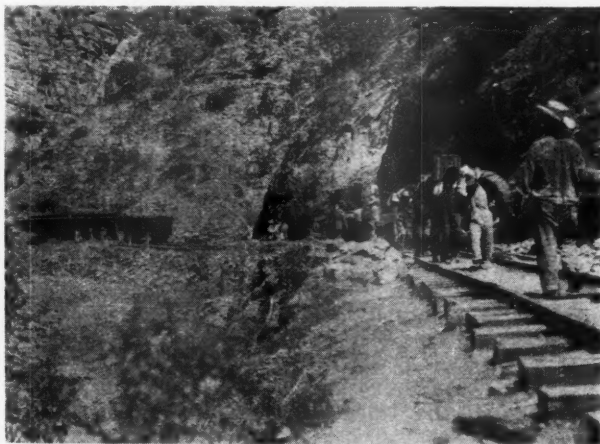
"WELCOME to the land of adobe and sunshine," were the words that greeted us as we entered the First Baptist Church in Mexico City on a certain Sunday in October. While adobe had been evident on every side, the sunshine had been sadly lacking since our arrival, and it was not until some days later that the sun shone and redeemed Mexico's reputation. Of course, this weather was most unusual!

Mexico is a land of surprises, of contrasts, of hidden treasure. It is a country which through the centuries has been dominated by the Church and torn by revolution, so that it has not taken the place it should among the nations of the world. Today every patriotic Mexican is zealous for his country and eager for its advancement. In the two or three years of peace which Mexico has enjoyed there has been creditable progress in the erection of school buildings, in the making of highways, in the general plans for better sanitation and public welfare.

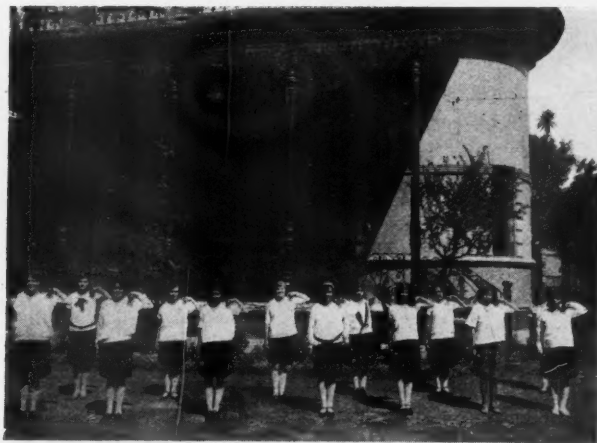
In visiting a "foreign land" for the first time the impressions come crowding thick and fast, leaving

one rather bewildered. In these early days since our return, four things stand out very clearly. One, the primitive living conditions of great numbers of the people. As soon as day dawned, after crossing the border, we began to see among the cacti the one-room mud huts thatched with straw, standing in a veritable sea of mud, as it had been raining for days. As we caught glimpses of the interiors, there seemed to be practically nothing in them but children, pigs and chickens. As the train stopped at a wayside station a can of garbage from the diner was dumped on the ground, and half-starved children and dogs swarmed over it, retrieving everything that could possibly be carried away.

When doing Christian Americanization work in Chicago it was my privilege to form friendships with Mexican folk living in box cars on the railroads. I was greatly troubled because of the living conditions of those people. But I am free to confess that those box cars were paradise compared with these mud hovels in Mexico! While we traveled along I was conscious of a great depression as I questioned, "Is



A WASHOUT ON THE RAILWAY BETWEEN PUEBLA AND OAXACA,



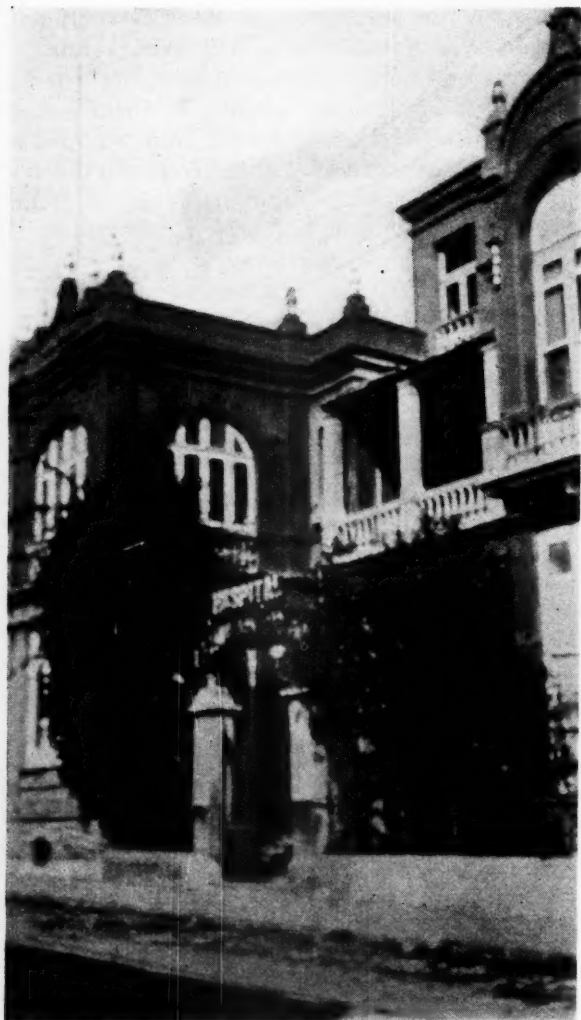
GYMNASIUM CLASS AT COLEGIO HOWARD, PUEBLA, MEXICO

this Mexico? And what can be done for these people in the far-away places, utterly devoid of sanitation and decent living conditions, with no opportunity for the education and religious training of the children and young people?" Except for our faith in the promises of our Heavenly Father the prospect seemed hopeless indeed.

The second very vivid impression was made by the cathedrals we visited—great churches into which had been poured large sums of money to build the beautiful and elaborate altars of gold and onyx and other precious things, and to make possible the statues and paintings, many of them works of art. In contrast with all this splendor were the poor Indian and Mexican people who came in to pray. Through the years these people, out of their poverty, have brought their centavos and their pesos first to help build and then to restore and keep in repair these great cathedrals. And what comfort do they receive? Everywhere were pictures and statues and images of the crucified Christ, in all His agony. We saw not a picture of the resurrection. They are wor-



CATHOLIC CATHEDRAL IN MEXICO CITY



HOSPITAL LATINO-AMERICANO, IN PUEBLA, MEXICO

shipping a dead Christ—they know nothing of a risen Lord.

Sometimes we feel a little ashamed of some of our Baptist churches; they do not seem to be worthy of our denomination or the cause we represent; but I believe one of the greatest object lessons to be presented to the people of Mexico is a house of worship, as clean and attractive as possible, but simple and within the comprehension of those who worship in it. We visited several churches like this, of which our constituency in Mexico may well be proud.

As we journeyed up to Mexico City from Monterrey, the sky above us was dark and overcast, but ahead, between the mountains, we could see the sun shining. We felt that this was perhaps a prophecy of the future of Mexico, and were assured of it when we saw our Baptist work and that of other denominations. We were especially happy as we visited our schools at Monterrey and Puebla. The buildings at Monterrey were projects of the Golden Anniversary, and it was a joy to see this, our oldest school, well cared for in light, airy, commodious class rooms, and the comfortable home in which our teachers live. Miss Dorothy Detweiler, daughter of Dr. Charles S. Detweiler, is associated with Miss Gilbert, the *directora*, in the work. At Puebla the school is housed in a building which was formerly the governor's palace and the house and grounds are most

attractive. As desirable as it is to have the surroundings attractive, the boys and girls in these schools and the character of the work carried on are the most important things after all. In both schools, under the splendid direction and instruction of American and Mexican teachers, young people are being educated and trained as leaders for service among their people. The kindergarten teacher at Monterrey received her normal training in our school at Puebla, and other graduates of this course are in teaching positions. A year ago at Puebla a special course for training rural school teachers was inaugurated, which includes carpentry and other hand work, poultry-raising, bee-raising, etc. As we traveled about, we saw a number of federal rural schools in which the children were taught these



NATIVE HUT NEAR OAXACA, MEXICO. Left to right: DR. CHARLES S. DETWEILER, MISS GERTRUDE DE CLERCQ, AND DR. F. L. MEADOWS

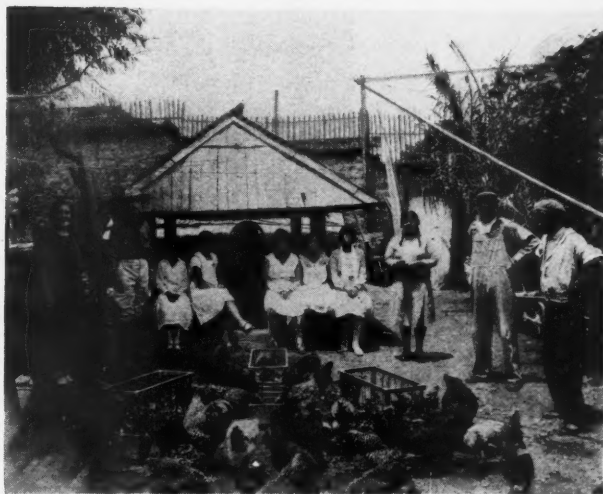
things, and it is hoped that the graduates of this course in our school may find places in the rural schools where they can do a work which will prove of value to their country.

There have gone out from our schools those who have filled places of importance in the religious work and in the government. The influence of these educational institutions on the people and life of Mexico cannot be measured. The children in both schools are examined by government examiners and their work commended.

The fourth thing which stands out in my memory is the Hospital "Latino-Americano" and that which

is closely allied to it, the work among the Indians in the states of Puebla and Oaxaca. On every side, from American workers and Mexicans alike, we heard the highest commendation of Dr. F. R. Meadows, the head of the hospital, as a physician and surgeon and friend of the Mexican people. The Hospital with its fine staff of doctors and nurses is a haven to which the people come in their weakness and suffering and where they find healing for body and soul. Dr. Meadows is an outstanding evangelist, and is deeply concerned about the Indians of Mexico. He will not rest until every town and village has been visited and every Indian has had an opportunity at least of hearing the Gospel story. You have read in MISSIONS of some of his trips through the Indian country. It was the privilege of Mrs. Westfall and myself to visit some of the Indian towns with him and Dr. Detweiler. It was a long and tedious train ride which eventually brought us to the town of Oaxaca, from which we traveled the next day by auto to Mitla. Never will I forget the road leading out of Oaxaca that afternoon. It was about as I have pictured the roads over which Christ and His disciples walked. Picturesque-looking people, the women wearing *rebosos* (shawls) on their heads, their feet bare, some of them riding burros, with baskets and bundles fastened on either side; ox carts, driven by barefooted men wearing cotton clothes, with gay *serapes* (scarfs) draped gracefully over the left shoulder; all bearing burdens.

In the evening we were escorted, not by lanterns but by an electric flashlight, along the dark streets of Mitla, through a gate in a wall and a courtyard to a room made of adobe, with a stone floor and thatched with sugar cane. The room had little furniture except chairs lined up against the walls, in which were eventually seated, besides the visitors, perhaps a dozen people, among them the chauffeur and the small "courier" who had charge of our trip.



A POULTRY CLASS AT OAXACA



They had come at Dr. Meadows' invitation. The room was lighted by a half-dozen candles which were held by various people when the songs were sung and the Scripture read. Again there came the thought that the meetings of the early Christians must have been similar to this. Rev. Samuel Garcia and Dr. Detweiler spoke to the people, and although we could not understand what was said, we knew from the expressions on the faces, aglow in the candle-light, that the messages were uplifting and helpful. As these brown-faced, dark-eyed brothers and sisters took us by the hand and said farewell in their soft musical tongue, we realized that a great blessing had come to us from this meeting. The colporters and others holding the services in these Indian villages have been stoned and have endured other forms of persecution. One man who took part in the stoning of a preacher heard that this man was praying for him. This led him to come to the meeting to find out what kind of a religion it was that induced a man to pray for his persecutors. He accepted Jesus Christ and is a loyal and devoted follower.

From Mitla, after a ride over the roughest roads one can imagine, we came to the village of Tlachochuaya, the home of Rev. Mr. Garcia, where we were graciously entertained at dinner by him and Mrs. Garcia, who was at one time a teacher in our Puebla School. The service was held in the evening in the attractive little Baptist church, of which he is pastor, and which was erected with money contributed by the Baptist women of Mexico. The next day we rode back over the long winding trail to Puebla, with a desire in our hearts to do something to help these Indian people to hear the gospel.



Left to right: MRS. KATHERINE S. WESTFALL, MISSES HETTIE ULBRICH, GERTRUDE DE CLERCQ, AND REBA WILSON

The great need is for colporters who can visit the villages, preaching and distributing Bibles.

When in Mexico City we visited the National Museum and saw many curious stones which had been excavated, among them one representing the eclipse of the sun. Lying along the top of the stone supposedly manipulating the eclipse was a great hand. In explaining it, the guide said, "The power of an unseen hand." Over Mexico today is an Unseen Hand, which is guiding and directing, and will in time lead the people of that land out of the shadows into the light.

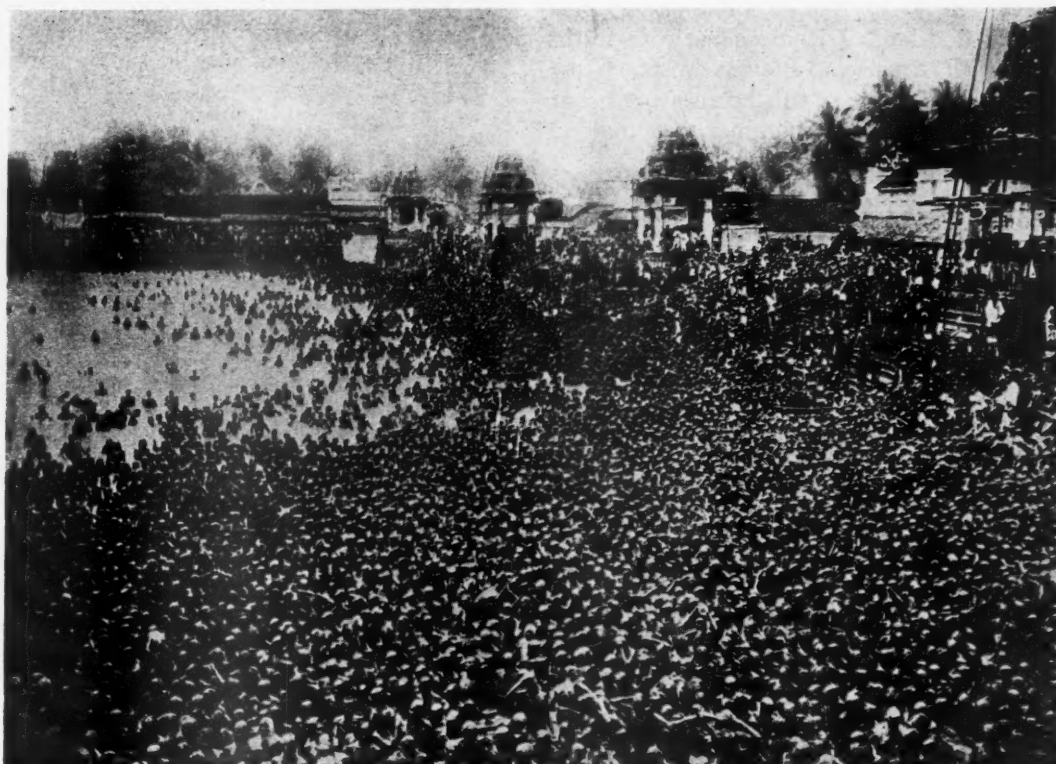


TORTILLA WOMAN IN THE PASEO AT PUEBLA, MEXICO

## Medical Missions in India

*The story of the Clough Memorial Hospital at Ongole and Its Healing Ministry to the People of India*

BY ERNEST F. HOLSTED, M.D.



THE RELATION OF THE AGE-LONG CUSTOM OF CEREMONIAL BATHING IN THE SACRED WATERS OF THE GANGES RIVER TO SANITATION AND PUBLIC HEALTH IN INDIA CAN EASILY BE IMAGINED FROM THIS PICTURE



**P**RACTICALLY all the diseases and disorders of Western countries have their representatives in the East. Tuberculosis, influenza, cancer, nephritis, arthritis, ulcer of the stomach, diabetes, anemia, familiar to us all, produce widespread suffering in India. Moreover, the Orient is burdened by many maladies practically unknown to the Occident. Plague has had a quota of two and a quarter million lives in the past decade. If we consider cholera—history tells us of prodigious epidemics, statistics reveal the fact of three million dead during the past ten years, but nowhere is recorded the story of the suffering of the millions who so narrowly escaped death. Fever, among which malaria is the principal offender, has called for over fifty million lives in ten years to satisfy its avarice. Only recently we heard that it was increasingly difficult to instruct students in the Medical Schools of the United States in malarial fever as no cases can be found for demonstration. Leprosy probably

affects more than a million people in India alone. Dysentery, smallpox, kala-azar also produce much havoc.

Throughout India, either with the suddenness of a cobra bite or the slow crushing of a python, disease is demanding its toll. We have been impressed by the number of our patients who having recovered from one illness die within a comparatively short time from some other malady. During a very busy season of the year one of the village Christians was taken ill. The nature of his work simply demanded his attention in spite of the fact that he was growing worse daily. Then, from sheer inability to carry on, work was given up and along with advice and medicine administered by the village doctor he spent the days in bed. Finally, thinking that the doctor did not understand this particular disease or that if he did understand it he had no proper medicine for it, he made his way to the hospital, a distance of some 65 miles. His arms were tremendously swollen and inflamed. The tissues of his lower neck and face

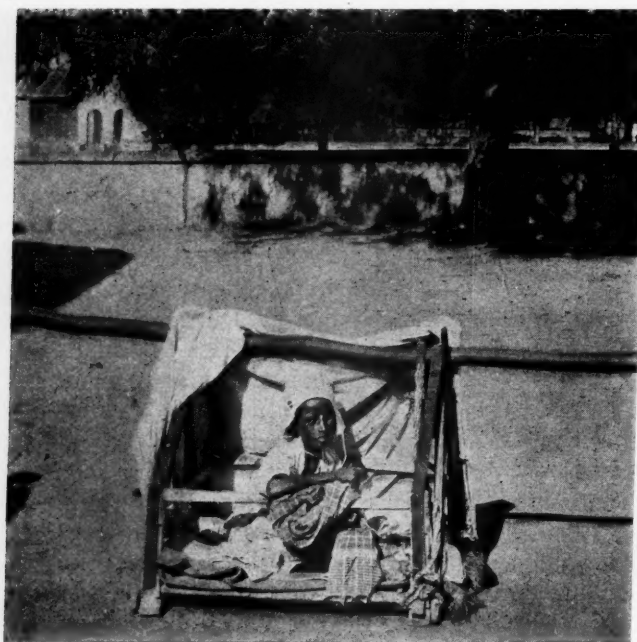
were simply floating in pus. He was extremely septic and sick. Why anyone should allow himself to get into such a condition is beyond comprehension. We explained to him the treatment we thought would give him the best chance and at the same time indicated to his family the seriousness of the condition and its probable outcome. It was necessary for us to open the infected area at about a dozen different places and every few days one or two new abscesses would develop. His incisions were faithfully dressed with American Baptist White Cross dressings. To the surprise of all, he recovered, but the next news we had regarding him was that he had died suddenly from some other disease.

#### CIRCUMSTANCES CREATE NEED

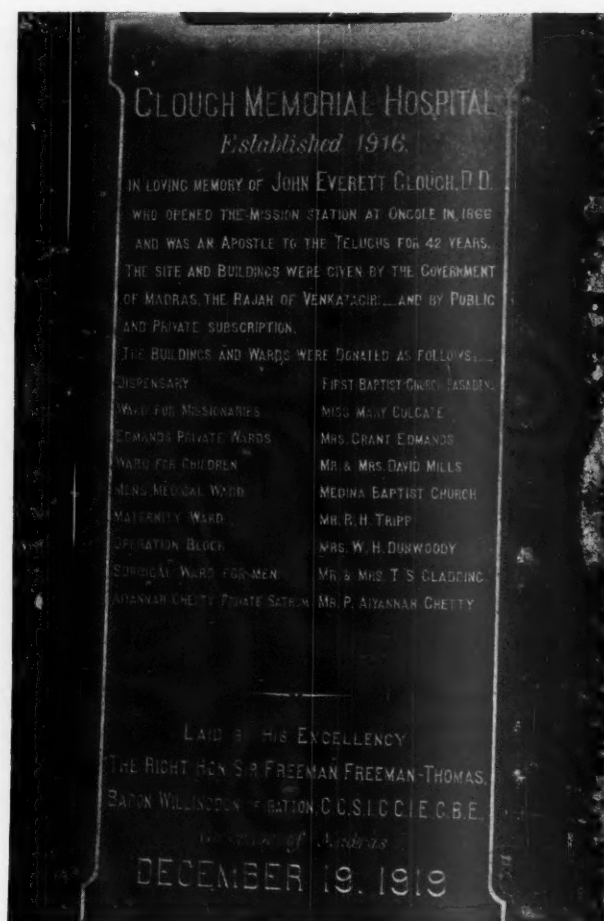
There were three important considerations which led the missionaries stationed at Ongole to meet in August, 1909, to plan for an institution which was later built and named Clough Memorial Hospital. This was in memory of Dr. John E. Clough, the pioneer who did so much for the Telugu people. These facts as stated at that time were:

1. The medical and surgical needs of the people of that section were adequately cared for only to the extent of about five percent.
2. Ongole was the home of several large boarding schools the medical needs and problems of which had been looked after by the managers of the school.
3. Ongole was the center of a large Christian community.

In addition to these Mr. and Mrs. Baker, for 30 years station missionaries to Ongole, were called to



A WOMAN PATIENT WHO WAS CARRIED MANY MILES IN THIS IMPROVISED BED TO THE HOSPITAL



THE MEMORIAL TABLET

go through an experience which made them feel very keenly the need of a hospital. In 1897 they were in camp out in the jungle ten miles east of Ongole. Their first born, a baby of five months, was taken suddenly ill with convulsions. There was no doctor within seventy-five miles. A few hours after their little one was taken ill, they were slowly finding their way back through the jungle to Ongole with the cold form of their baby girl in their arms.

A few years later Mrs. Baker was at home taking care of "Sunny Jim," while Mr. Baker was away visiting the villages in the districts. The little lad, six years old, was sick. One day Mr. Baker received word from his wife that Jimmie was growing worse and that she was worried. There was no doctor within seventy-five miles. The next day, while he was holding a meeting in the shade of a tamarind grove, he saw a runner coming from the direction of Ongole. As he drew near, a letter could be seen in his hand. After Mr. Baker's trembling hand had broken the seal, he read, "Come at once. Jimmie seems to be dying."

He left the meeting in charge of the preachers and, taking his bicycle on which he usually toured,



started for home. In his hurry, after five miles he wrenched off a pedal coming through the sand of a dry river bed. The remaining fifteen miles he ran and reached home just in time to receive the last smile and benediction of their beloved little boy.

Although twenty years have passed since the hospital was first considered, conditions have not altered. During the past five years the Government of Madras has aided in the establishment of a number of dispensaries in the rural districts, but this is insufficient. There are more than a thousand children enrolled in the various mission schools in Ongole. There are thirteen thousand Christians on the Ongole field alone, while the hospital serves a Christian community much larger.

#### THE NEED OF THE COMMUNITY TODAY

At least three other elements appear when considering the relation of the hospital to the community around Ongole today.

1. The hospital has grown to an institution of one hundred beds, and cares for a large number of patients each year. The people, to some extent, have become dependent on it in time of sickness. While it is true that many of our patients come to the hospital after having eliminated every other means to recovery, the members of some families come whenever they are sick.

We have in mind one family in which the mother was attacked by fever. This was our first acquaintance with them. After considerable delay and hesitation on her part she was admitted and nursed through a course of typhoid fever. Later on when again in need of help she was operated on in the hospital. The next contact occurred when it was found that the older of the two little girls was gradually getting deaf. Having entrusted two members of the family for treatment to the hospital, the father decided he would come to have a condition of long

standing which had been troubling him cleared up. Then a year later the hospital gave to the family its first boy, always a cause for rejoicing in India.

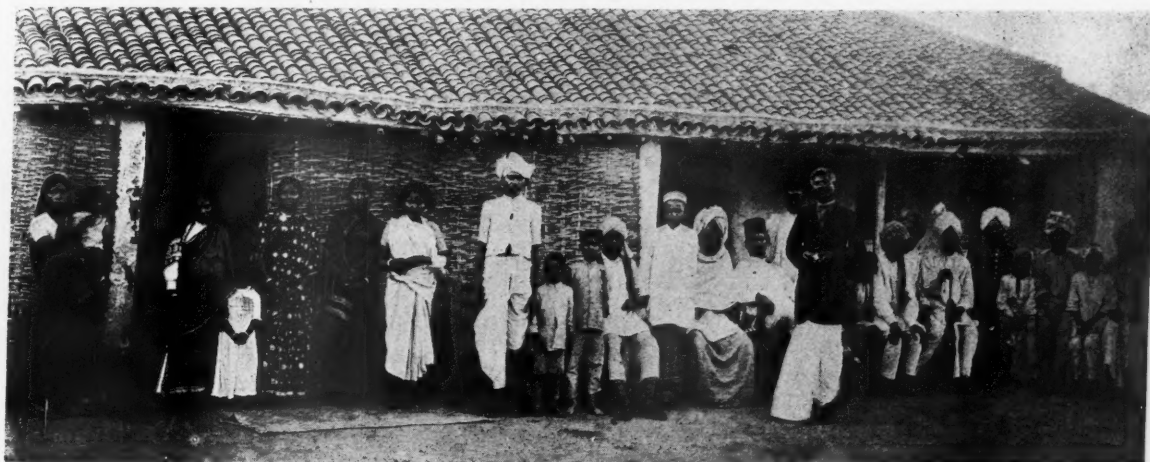
2. Since the establishment of the work certain advances have been made in diagnosis and treatment of various diseases which call for increase rather than decrease in equipment and staff. The common use of X-ray and the discovery of a more satisfactory method of treating leprosy are examples.

The nearest X-ray to us on the south is distant 180 miles, to the north about 250 miles.

The treatment for even the early cases of leprosy extends over a period of several years. The fact that the treatment is effective is attested to by the following notice extracted from the Journal of Christian Medical Association of India for January, 1930:

Two young men, 18 years of age, who are cured of leprosy, and for the past three years have been undergoing training as clinical laboratory technicians, are ready to be discharged from the Leper Home at Naini. The Honorary Superintendent would like to place them in Mission Hospitals as laboratory assistants.

3. The care of the sick has had its influence in breaking down community and caste prejudice and opened the way for an evangelistic message in the villages. We recall a fairly recent instance of this. In the course of five or more years the people of a certain village had succeeded in breaking up practically every evangelistic effort that was started on their behalf. This was not by open rebellion but merely by inattention and constant talking during the preaching. Circumstances accrued which brought a man from that village to the hospital. He was in a rather critical condition and the relatives recognized this. After a month's stay he went home a good deal better. Some time later we called on him in his hamlet on Sunday evening. At sunset the



PATIENTS AT THE DISPENSARY AWAITING EXAMINATION BY THE MISSIONARY DOCTOR



HOME FOR NURSES IN TRAINING

cattle are coming in from the fields and the sheep are passing bleating through the streets. The farmers are bringing in their oxen and plows. The whole place is restless. With the influence and help of our former patient the people settled down quietly and listened intently as the preachers gave the message of Christ's plan of redemption for the world. At last outwardly the message had received a most hearty reception.

#### BUILDING AND MAINTENANCE

Although the larger part of the money for the construction of the buildings comes from American Baptists the first contributions were from the Telugu people. The Government of Madras made a grant of twelve acres of land and the equivalent of \$20,000 while an Indian rajah in whose domain part of the property is located donated three acres of land and 10,000 cubic yards of granite stone. It has been the aim of those responsible for the administration of the work to make it as nearly self-supporting as possible without placing the institution in an uncharitable position so the poor are afraid to come. Mr. Baker made the interesting observation some years ago that the richest men in the world and probably the poorest have manifested their brotherly love in this institution. With this in mind its purpose must ever be to treat rich and poor alike and to teach this principle to those associated in the work.

#### DEVELOPMENT AND EXPANSION

The original hospital plant consisted of a group of twenty-five buildings, including wards, isolation buildings, rest houses, cook houses and dispensary. With about twenty-five per cent. of the patients on the verandas about one hundred patients can now be accommodated. Men, women and children are admitted. The present floor space leaves but little room for further expansion. One after another of the wards has been opened until now only one suite of rooms is left unoccupied and we are confident that this too will soon be needed.

During the past eight years a water system has been installed which brings water to the wards. A sanitary system has also been put in. Two nurses' training schools—one for men and one for women—

have been opened and established. Nursing is not an attractive profession to Indians. It is to them a new field. The very nature of the work calls forth disgust and until recently desirable candidates have been averse to taking it up. A few have learned that they "ought to wash one another's feet" and have given themselves to the work.

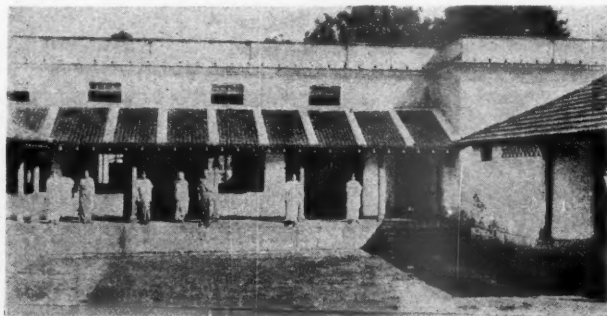
Two specific gifts from generous American friends have enabled us to install an electric lighting plant and equip an X-ray department.

#### FUTURE NEEDS

1. Four nearby mission stations have shouted the Macedonian call for dispensaries, none of which have been responded to. The suffering in the villages is appalling. The death rate is greatly elevated. A recent medical survey of India has shown that the greatest need is in the rural districts. In this respect the Clough Memorial Hospital is eminently located, for it is in the center of a farming district.

The Indian country ambulance consists of a cot suspended by ropes from a heavy bamboo. This is then supported and carried on the shoulders of two men. Some of our patients are carried for twenty or thirty miles in this way. We recall one woman living about forty miles from Ongole who had not made plans for being a patient in the hospital. The case finally seemed too difficult for the village midwife so it was decided that she should go to the hospital. There was a delay of more than a day as no one could be found to help carry her. The husband was very poor and would not be able to pay those who should assist him. The sun was hot and the burden not light. After the struggle of the first twenty miles they stopped to rest in a village. Here the baby was born so they saw no need of proceeding on their journey and were glad. But in less than another twenty-four hours the patient was taken with severe, almost constant convulsions. Again they took up their burden and started off for Ongole. When they arrived the woman was in a hopeless condition, having developed tetanus on the way as a result of the lack of any kind of asepsis in her care.

2. Perhaps the most fruitful and at the same time the most neglected field of all is that of preventive



COURTYARD OF THE MATERNITY WARD

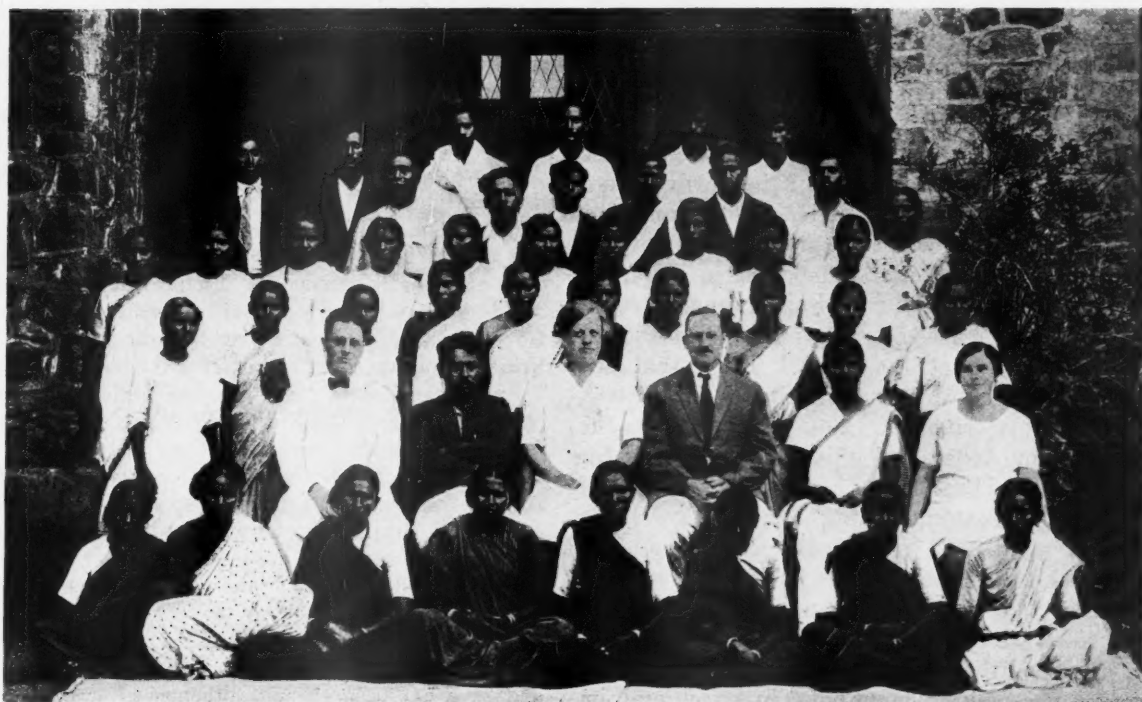
medicine and hygiene. The care of the teeth, the nursing of the sick, feeding of infants, prevention of epidemics, first aid to wounded, draining of swamps, destruction of refuse and kindred subjects have been largely left untouched.

Many of the village people of India have not yet accepted the facts and theories concerning disease which we take for granted. We remember being called during our first year in the country to see a teacher in a grade school who was taken with fever. We expressed the opinion that the fever was due to malaria. This called forth a statement something like this from our patient. "I know you in America

She lives under conditions inimical to the health of the most resistant. The next time we saw her she was carried in on a bed, weak, emaciated and coughing incessantly. All doubt had been removed. It was another chapter added to the story of those who are taken sick but who wait too long.

4. The nearly one million lepers in India, so long neglected and for whom we could until recently express only pity, more and more are coming for treatment. In the near future every hospital and dispensary will need to be engaged in an active campaign against this dread disease.

Sometimes one is asked how a specific piece of



DR. AND MRS. ERNEST HOLSTED WITH THE MEDICAL AND EVANGELISTIC STAFF OF THE CLOUGH MEMORIAL HOSPITAL

think malaria fever comes from mosquitoes but we believe that it is due to drinking bad water."

3. Tuberculosis is apparently increasing at what seems to be an alarming rate and the means of combating this disease as has been done in America and Europe is wholly inadequate. It has robbed the mission enterprise of many promising young men and women who were just beginning a life work.

A young girl apparently enjoying excellent health was sent to us by a college because it was suspected that she had tuberculosis of the lungs. She stayed for some weeks but we were unable to decide whether she was suffering with the disease or not. She had been educated in our mission schools. It was sincerely hoped that after finishing her education she would give her life as a teacher in one of the villages or do evangelistic work as a Bible woman. After she left the hospital we heard about her occasionally.

work can be undertaken in connection with a hospital in India by a Sunday school class or a Baptist Young People's Union or a church or an individual. A bed can be permanently endowed for \$750. The interest on this amount pays the expenses involved in the care of an in-patient; \$40 will support a bed for a year; \$400 will pay the salary of an Indian doctor for a year; \$40 will pay the salary of a Bible woman for one year; \$80 will pay the salary of a trained nurse for a year.

In this country the care of the sick has been taken care of by the church, by generous donors and by the State. In India the State has done something in this direction. It is hoped that in the future generous individuals will do more. The economic strain under which the church exists makes it impossible for it to contribute largely. Until a better day dawns it is our privilege to help.



# India's Caste System Receives a Shattering Blow

*Unparalleled Scenes Mark the India Round Table Conference in London  
The "Untouchables" are received by High Caste Brahmins and Princes*

WHATEVER comes out of the London Round Table Conference as regards the future relations of Great Britain and India, some things have been recorded that are not only unparalleled but would not have been deemed possible a few months ago. For one, the caste system has been dealt a shattering blow. The untouchables have been received on an equality by the highest castes—an unheard of thing, against India's age-long traditions. More than that, the "scavenger" representative of the depressed classes, the outcastes, made one of the ablest speeches before the conference and received congratulations and applause from all parties. Then a woman of the purdah class, noble and gifted, spoke for independence and her sex in a manner that won her an ovation. Love of liberty, desire for national independence on a dominion status or federal constitution guaranteeing the equal rights of all—a single purpose had so inspired the Indians at the Round Table that the Indian princes, the Moslem minority of 75,000,000, the Hindu majority of 200,000,000, and the 43,000,000 of outcastes, had united in the appeal for independence. Thus they had removed one of Great Britain's strongest arguments why India could not be allowed self-government. And the avowal of the depressed classes, it is said, was the most unexpected, and gives unanimity and strength to the whole Indian appeal.

It is admitted that what has been publicly done at the conference cannot be undone in effect and influence, even though the hoped for results are not all accomplished. So vital is the action to the future of India and our missions there that we take the following account from the London dispatches to the *New York Times*.

The representative of the "untouchables," Bhimrao Ramji Ambedkar, was educated in this country. He studied economics and sociology at Columbia University under a scholarship provided by the Maharajah of Baroda. He then returned to India to assume leadership of the movement to aid the "untouchables." The *Times* correspondent says his speech at the plenary session deserved all the applause it got merely as a clear-cut exposition of the condition of the most miserable millions of people on earth. He said:

My statement, I am sure, will be received with surprise. The belief of the depressed classes now is that the present bureaucratic form of government should be replaced by a government of, by and for the people.

A century or more ago the untouchables welcomed the British as their deliverers from age-long tyranny and oppression by orthodox Hindus. They fought their battles against Hindus, Moslems and Sikhs and won for them this great

empire of India. The British, on their side, assumed the rôle of trustees of the depressed classes.

In view of such an intimate relationship between them, this present change in the attitude of the untouchables toward British rule is undoubtedly a most momentous phenomenon, but the reasons for the change are not far to seek. We have not taken the decision simply because we wish to throw in our lot with the majority. Ours is an independent decision. We have judged of the existing administration solely in the light of our own circumstances, and we have found it wanting in some of the most essential elements of good government.

When we compare our present position with the one which it was our lot to bear in the Indian society of pre-British days, we find that, instead of marching on we are only marking time.

Before the British came we were in a loathsome condition due to our untouchability. Has the British Government done anything to remove it? Before the British came we could not draw water at the village wells. Has the British Government secured us the right to the well? Before the British came we could not enter a temple. Can we now?

Before the British came we were denied entry into the police force. Does the British Government admit us in the force? Before the British came we were not allowed to serve in the military. Is that career now open to us? To none of these questions can we give an affirmative answer.

That the British, who have held so large a sway over us such a long time, have done some good we cheerfully acknowledge. But there certainly is no fundamental change in our position. Indeed, so far as we are concerned, the British Government has accepted the social arrangements as it found them. Our wrongs have remained as open sores and have not been righted, although 150 years of British rule have rolled away.

We do not accuse the British of indifference or lack of sympathy, but we do find that they are quite incompetent to tackle our problem. We find that the British Government of India suffers from two very serious limitations.

There is an internal limitation which arises from the character, motives and interests of those who are in power which prevents them from sympathizing with the living forces operating in Indian society and which is inimical to its aspirations, is apathetic to education and does not favor swadesha (boycott of foreign goods). It is not because it cannot favor these things, but because it is against its character, motives and interests to do so.

The second consideration that limits its authority is the possibility of external resistance. The Government of India realizes the necessity of removing the social evils which are eating into the vitals of Indian society and which have blighted the lives of the downtrodden classes. The Government of India does realize that landlords are squeezing the masses dry and the capitalists are not giving laborers a living wage and decent conditions of work.

Yet it is a painful thing that it has not dared to touch any of these evils. Of what good is such a government?

Under a government paralyzed between two such limitations much that goes to make life good must cease. We must have a government in which men in power will give undivided allegiance to the best interests of the country.

This is the conclusion which the depressed classes have come to—that a bureaucratic government of India with the best of motives will remain powerless to effect any change so far as our particular grievances are concerned. We feel that nobody can remove our grievances as well as we can, and we cannot remove them unless we get the political power in our own hands.

Not only was Mr. Ambedkar the "scavenger" applauded by the princes in the formal plenary session, he has been received on terms of social equality. He has dined with Brahmins. He has been daily in private consultation with them, and at last he has won the case for the untouchables.

Mr. Ambedkar did not mention an agreement in his conference speech. The fact that one had been made was revealed by a chance question put to Dr. B. S. Moonje, one of the Brahmin delegates, as to how he and his high-caste associates felt about the untouchables' demands.

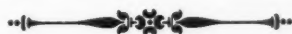
"Why, we not only approve of them; we have granted them," exclaimed Dr. Moonje. "Mr. Ambedkar has our

written agreement. I gave it to him myself with the authority of my British Indian fellow-delegates, both Hindu and Mohammedan.

"Mr. Ambedkar represents with full authority 43,000,000 of the depressed classes or untouchables, which is 19 per cent of the Hindu population. He asked that his people be given political representation and other privileges on the basis of 23 per cent. We granted him that, and that is what he had in mind today when he told the conference the new political machinery must amply protect the untouchables.

"Don't be surprised by this. The caste system is breaking down. Its days are numbered. Sir Chimanlal's wife and daughters in India are cooking and serving food for Gandhi's congress volunteers, many of whom are untouchables.

"In the last three months there have been in Bombay more than a thousand intermarriages between high castes and low castes, between Hindus and Moslems. The Youth League of Bombay has one unbroken rule, that all who join must renounce all caste distinction in the common cause of India. There are more than a thousand women in Bombay from all castes and no caste and from the Moslem community organized to serve food to the volunteers."



## A Statesman's View of the Situation in China

*An Interview in Tokyo with Charles H. Crane, formerly Minister to China*

**F**EW Americans are more sympathetically interested in China or better informed concerning conditions there today than former Minister Charles R. Crane of Chicago. We are glad to give our readers his views, as expressed in Japan, on his way back from a month's visit to the country where he represented the United States so effectively and so agreeably to the Chinese. We take the following from a special dispatch to the *New York Times*, dated Tokyo, November 22:

Young China is coming through this period in a very promising way. It is promoting mass education—that is, a wide knowledge of the 1,000 characters—and is doing much for the modernization both of rural and urban life. Young China is also doing well in positions of trust in commerce and industry.

The political side, of course, has been much improved in the last few weeks through the cordial and strong understanding between Mukden and Nanking. The principles of the Kuomintang party are universally accepted, for there is great adoration of Sun Yat-sen, whose doctrines are substantially that of Lincoln, "Government of the people, for the people and by the people."

The unity of part of the program of the Kuomintang is now so much advanced that they are preparing for the second part of the program—to put down banditry and communism, which are so closely associated.

Parallel with this will go the reorganization of the work of the army. The army cannot be disbanded at present, but a large part of it will be put to work at simple tasks,

well fitted for the soldiers, such as road-building, drainage, irrigation and reforestation.

Peking, of course, misses its political life, but the intellectual life there seems almost more vigorous than before. Educational institutions are growing rapidly, and are being strongly reinforced, not only there but at Tientsin.

General Chiang Kai-shek at Nanking is surrounded by a dozen able, hardworking and sincere men, who lead lives of great austerity. The party is not anti-religious so much as anti-superstitious, and the left wing is rather unreligious than anti-religious. There is certainly no such anti-religious note in Nanking as there is in Moscow.

General Chiang is an ascetic and leads an austere life. Perhaps his closest associate is H. H. Koong, chief descendant of Confucius, an Oberlin graduate and a devout Christian—no one is more esteemed or trusted in China. This association, with some vital spiritual experiences of last year, probably had much to do with General Chiang's proclaiming himself a Christian. It was no sudden move.

One feels at Nanking that those who are directing the affairs of China now are devoted to the Chinese and have no intention of sacrificing the great body of Chinese culture, traditions and ideals that have allowed her civilization to live so long while other nations all over the rest of the world have risen and perished.

With substantial unity obtained, all based on a simple, easily understood, democratic doctrine, with a fine, resolute body of devoted young Chinese who know where they are going in charge, the menace of further European influence removed, Japan more sympathetic in her attitude, Russia demoralized, China's relative position in the world is much more promising than it has been for a long time.



# The National Home Missions Congress

HELD AT WASHINGTON, D. C., DECEMBER 1-5, 1930

BY HOWARD B. GROSE

**T**HE first session of the Home Missions Congress, facts concerning whose origin and commissions were given in December MISSIONS, found the beautiful audience room of Calvary Baptist Church, Washington, filled with delegates and associates when, at 2 o'clock on Monday afternoon, Dr. Charles L. White gave the call to order, and an opening half hour of devotion was conducted by Dr. Henry C. Swearingen, a former Moderator of the Northern Presbyterian General Assembly. After various announcements by Dr. William R. King, executive secretary of the Home Missions Council, hearty welcome was graciously voiced by Dr. W. S. Abernethy, pastor of Calvary Church, who mentioned the fact that the Anti-Saloon League was organized in the place where they were sitting.

A general statement of purpose was made by Dr. White, who as president of the Home Missions Council, was called to a like service for the Congress. He surveyed briefly the home mission history from 1820. The Congress was fortunate in that it could say, "This one thing we do. The home mission task has been committed to us." He said the spirit of comity had progressed till it would be impossible to return to the unrelated work of former days. From this day forth blind sectarianism will have an uphill climb.

Data books, containing full reports of the three commissions which had been at work for the past two years, were given to the delegates in advance, forming a discussion basis for the thirteen group conferences which met on Tuesday and Wednesday. Addresses drawn from these reports were made by Dr. Ernest M. Halliday, of the Commission on "The Task and Administration of Home Missions;" by Dr. Charles Stelzle on "Promotion of Home Missions;" and by Dr. Edmund de S. Brunner on "Co-operation in Home Missions." These were interesting; but we shall review the commission reports later. The body gave attentive hearing and was evidently in earnest.

## Dr. Wallace Petty's Address

The wise committee on program gave the evening session to a single address. This was truly a keynote address on a great theme, "Home Missions in the Modern World," by Dr. C. Wallace Petty of Pittsburgh, one of the country's foremost speakers and preachers. He had the large auditorium filled with an audience that listened intently as he pictured in vivid and glowing style the modern world and the task which it sets for home missions.

Dr. Petty said that home missions might easily be made to include the complete record of Protestant achievement across the last three centuries of our national progress. This Congress is especially interested in the immediate problems and future perils and possibilities that make up the picture of the religious life of modern America. The way these situations are dealt with in one's own land will affect the trend and significance of all world attempts to establish the kingdom of God. The American churches have been matched in a peculiar way against one of the epochal hours of change and world reconstruction, and on how they acquit themselves in this hour swing large issues for the future of mankind. It is a humbling moment. If world leadership has come to America, it is a sacred trusteeship to be discharged as an holy responsibility, not an opportunity for economic exploitation or nationalistic exaltation. If so accepted, the statesmanship of the churches will have to quicken its wits, expand its horizons, consolidate its forces, revamp its program and find a way to rekindle the enthusiasm and zeal of a Protestantism that is sorely tempted to yield to smug complacency and self-satisfaction.

We are in a new world. The changes have been swift and kaleidoscopic. It will not do to say, "Humanity is the same in every age." It is an enheartening phase in our situation that our religious leadership is not blind to the critical character of the hour. Considering then the whither of American Protestantism, naturally conditioned by its whence, he gave an historical resume of the home mission enterprise, noting its continuity, achievements, limitations and policies. In the years between 1816 and 1832 the churches of America set up the ecclesiastical machinery providing a structure for the functioning of home missions until our own time. The trails of the expanding frontier have been followed in economic and social lines, but how Christianity modified that frontier life and how it has in turn modified our Christianity has yet to be determined and truly recorded. The sacrificial ministries of that period will probably never be fully described. He traced the rapid growth of urban population and consequent changes in the rural problems, the coming of the foreign-speaking peoples and rising of city missions. But the home mission policy has been largely one of opportunism in an era of denominational competition which has handicapped and compromised mission endeavor. The call now will not down for a more thorough going, scientific and comprehensive policy for the present and future.

Passing to the new world, this stupendous, baffling, perplexing puzzle called modern American civilization, Dr. Petty drew a brilliant picture of the time, leading up to the present conditions which the combined home mission agencies, backed by all the forces of an awakened Protestantism, are called upon to meet and counteract.

The psychology of this modern civilization is urban. When the moving picture industry invaded the small towns of America it did not change the physical scenery but it altered the mental outlook. The radio became an ally in



the work of standardizing the American mind. When Mr. Ford put the nation on wheels he created a fortune for himself and a new problem for the Christian church. And it is the sordid and sinister features of city life that have spread like a contagion. This is to be lamented but not ignored by the church. Rural districts remain but the agricultural traditions are fast disappearing, and it is an urban psychology with which we have to deal.

The technique of our civilization is mechanical rather than human. The machine for better or worse is with us to stay. The problem of the machine is in its masters. What kind of a spirit will direct production? Today machines are protected while men are left to drift and die. The redemption of the machine through transforming the spirit of its masters may be one of the greatest tasks that confronts home missions in the new world.

He spoke in closing of the lapse of many people into practical paganism. And what makes our paganism more complicated is the development of a crime culture that can no longer be ignored, that roots in the underworld of the dope peddler, bootlegger and gunman. We do not forget that America has its many cultured Christian homes, high-minded men and sacrificing women, idealistic youth and innocent childhood, hosts of folk who have not bowed the knee to Baal; but it is folly to ignore the fact that we confront a new type of civilization, an American product with an urban psychology, a mechanical technique and a pagan philosophy. To meet this no program or policy of opportunism is adequate. The home mission agencies must approach the task unitedly with two new attitudes: One to face fully the facts and deal with them honestly and fearlessly. Second, the attitude of interdependence. We have pled for cooperation in the name of efficiency and economy. Now the demand for cooperation comes from the counsels of desperation. Emerson said, "America is God's last chance." We reverse the order and say that "God is America's last chance!" If we in His wisdom can discover the next step and commit ourselves that we will take it together, then this will be a Congress. If not, then this will be just another conference. The prolonged applause showed the deep impression made by the impassioned presentation of facts at once appalling and challenging.

#### The Group Discussions, Addresses and Plenary Sessions

The three sessions of Tuesday and two on Wednesday were given to the group discussions. Reports of these would be impracticable if desirable, since from eleven to thirteen were in progress simultaneously. The volume of talk may be imagined but not described. Out of these discussions were to come suggestions and recommendations which would in turn be discussed in plenary session on Thursday, leading up to the report of the Findings Committee on Friday morning. Friday afternoon the Home Missions Council and Council of Women for Home Missions held their annual meetings, followed by a joint meeting of the two, closing with a joint dinner. It should be noted also that on Wednesday evening there were three addresses—on the West Indies by Mrs. F. C. Reynolds; the Indian by Mrs. Ruth Muskrat Bronson of the Indian Field Service, De-

partment of the Interior; and on Christian Missions and the American Negro by President Mordecai Johnson of Howard University.

Thursday evening was the closing platform session, with two addresses. The first by Rev. H. Oliver, principal of St. Andrews College, Saskatoon, moderator of the United Church of Canada, who presented in thrilling manner "The Winning of the Frontier in Canada," a home mission story full of inspiration. The second was by Dr. John R. Mott on "Our World Mission." It is enough to say that it was one of his world-sweeping messages. The Congress was fortunate in the selection of its speakers; and Dr. Swearingen held the noon devotional addresses to a high spiritual level. The Congress was marked by its thoughtfulness and interest.

#### Plenary Sessions to Receive the Group Conference Reports

After the many hours spent in group conferences, the Congress reassembled in plenary session on Thursday morning, to give the day sessions to receiving the reports and recommendations from the many groups. These were all referred to the important Findings Committee, from which much was expected. The paragraphs that follow must not be mistaken for findings of the Congress. They are points of interest gathered from the group reports, and express some of the suggestions growing out of those discussions, which in general were earnest and helpful in intent. They served as open forums for the expression of all sorts of opinions and plans, diversified views out of which the heavily burdened Findings Committee would be expected to construct a composite program of progress demanded by the time and situation. For the items from the group reports that follow we are indebted to Rev. Coe Hayne.

In answer to a question from the floor to Rev. William B. Shriver, chairman of the Commission on City and New Americans and secretary of the Presbyterian Board of National Missions, as to what courageous action should be taken by the churches to stem the forces in urban communities that threaten personality, he said that from his personal standpoint home city mission societies have not in any adequate way capitalized the wealth of their first-hand experience in industrial communities. He proposes that these societies set up joint committees with denominational education boards on Christian social relations, and press a vigorous program of social education, drawing materials from the actual and going situations with which the societies are in contact. "Perhaps the chief and long time contribution of the church will be in such a process of social education. But the city societies should set up and support more centers like Labor Temple in New York, which has just celebrated its twentieth anniversary. In these centers the principle of freedom of discussion and unbiased and unprejudiced study of the various proposals for social and industrial reconstruction should prevail. Churches of that sort will help bridge the gulf between employers and workers and create a more

wholesome atmosphere in which needed solutions can be worked out."

Speaking on the group report on City and New Americans, Dr. John McDowell said he desired to commend two very striking statements in this report for which we ought to thank God today: (1) the definiteness of the primary aim of all work in cities and among new Americans as stated in this report, namely, to bring men, women and children not only to God but to God in Christ; and (2) that the city needs Christ. It is a very remarkable thing that this group, recognizing as they do the many and real needs of the city and the new Americans, should recognize that beneath all of these needs is this fundamental need—the need of Christ. In view of these definite statements all suspicion and antagonism between a sound evangelism and an effective social service will be removed. What all want is not a social gospel instead of a spiritual gospel, but a spiritual gospel with a social as well as a spiritual import. This is the gospel we have in the Bible.

It was declared in the report on the general field of home missions that all home missionaries are underpaid, and it was recommended that a minimum salary of \$1,800 a year and a house be provided for a married home missionary, and a minimum salary of \$1,500 a year, without a house, be provided for the single ones.

The colored delegates seemed united in a plea that the Negro youth and white youth of the South be left unhampered in the matter of working out a basis of understanding favorable to right race relations.

The group that considered Christian missions among Mexicans in the United States declared that it had adopted the expression of the president of the Congress, Dr. White, who said: "The whole home mission enterprise waits upon personality." Trained native leadership, both ministerial and lay, is the prime indispensable need.

The committee on general promotion stated as its conviction that there is needed a revived consciousness of God; a resulting realization of need of individual salvation and social redemption; a sense that Jesus is Saviour and that there is none other; that without Him we can do nothing; that through Him we can do anything that needs to be done; that we strive to interpret these convictions of our Christian faith in life and language that will capture the attention and allegiance of all peoples everywhere.

The conference on Spanish-speaking peoples held that the task of evangelizing the multitudes of these people within our borders is not only an unescapable and God-given responsibility for American Christianity but also one of the richest and most fruitful fields of evangelization and investment of Christian talent offered today.

The group report on Indian missions was presented by David Owl. It said the need is not for more churches but for better ones with a vitalized ministry. Leadership training for Indian fields is a crying need and will more than compensate the expenditure. We shall take this up later.

Since stewardship is one of the chief objectives of the home mission task, it was recommended that home mission textbooks treating this subject be a regular part of the educational program of the church.

Feeling the necessity of a plan that would provide time for a yearly school of missions for young people, the denominational and interdenominational young people's departments were requested to make a study of this matter with a view to giving an adequate place in their programs for such a school of missions.

### The Findings Committee's Report

On Friday morning, at the closing session, the Findings Committee submitted a voluminous report in print, from which we gather the following points:

The Findings Committee held, among other pronouncements: (1) That the city should demand of the church that it provide a new technique for personal living; more intimate attention to home and family life, and an identification of the purpose of the church with civic progress and the underlying questions of social reconstruction. (2) That the Home Missions Council create at an early date a special commission on rural education. (3) That denominational boards should vigorously stand by comity principles and agreements in the field of missionary service in town and country and city. (4) That a permanent policy of segregation for Indians be discouraged. (5) That the church should take a pronounced stand on the question of fairness and justice to Negroes and Orientals. (6) That the Christian forces of North America face afresh their responsibility to the Jewish people. (7) That Home Mission Agencies make a careful revaluation of the various projects composing the Home Mission task with the view of adjusting budget appropriations in a way that will more adequately meet the challenge in Mexican and Spanish-speaking work. (8) That the churches favor regulation of child labor by means of federal and state enactments covering minimum standards for children in commercialized agriculture and cannery work; that the education of migratory children in local school systems be secured as far as possible having the legal status of migrant groups clearly defined, and that special attention be given to the health, housing and sanitation of migrant groups seeking to improve said conditions. (9) That the Home Missions Council check up with its constituent boards the importance of their making at once a careful analysis of all their aided fields to determine to what extent these fields are competitive; that for this purpose common definitions and classifications should be agreed upon; and that the results of these studies should be reported to the Council for compilation and for mutual study and conference of the boards concerned.

The resolutions adopted included a vigorous protest against war and lynch law; urgent declarations in favor of the Eighteenth Amendment and the laws that support it; also one favoring federal supervision of the motion picture industry as a "public utility."

### Congress Notes

This Congress was the first interdenominational meeting of its special scope and purpose. There were delegates from 28 Protestant communions. Dr. William R. King, executive secretary of the Home Mission Council, is to be credited with the principal part in originating, organizing and carrying through the program of the successful five days' gathering, numbering 800 men and women connected in service with the home mission agencies.

It was officially remarked that Calvary Baptist Church was the only one known that had facilities in its single edifice to accommodate at once all of the thirteen conference groups and serve a luncheon to 800 or more people. The hospitality was most gracious, as those who are acquainted with Pastor and Mrs. Abernethy and the Calvary people would expect. As Dr. Abernethy told the Congress at its opening, "Everything that Calvary has which you can



make serve you in any way is yours." There were large exhibit rooms also, filled with interesting publicity material.

In his powerful address on Thursday evening Dr. John R. Mott, in speaking on "Our World Mission," impressed deeply the thought that we cannot continue to influence peoples for Jesus Christ in other lands unless a sufficient number of men and women in America have given evidence of their inner transformation through Him. The positive spiritual note was sounded throughout in the platform utterances.

Mrs. Orrin R. Judd, president of the Council of Women for Home Missions, divided with Dr. White the honor of presiding at the sessions. No one fills the presiding chair with more grace and graciousness. She was reelected to the office she has held with great acceptance to all the denominations, and by no means least to her own.

The Home Missions Council elected as its president Dr. John McDowell, of the Board of National Missions, Presbyterian Church, U. S. A., who has for years been among the able and devoted leaders in the Home Mission enterprise. Dr. Charles A. Brooks was made a vice-president.

The Dodge Hotel was made the headquarters of the Baptist delegates to the Congress, and an admirable choice it was. The editor knows no other hotel in Washington which he enjoys living in so much. One reason is the homelike atmosphere, the courtesy and friendly attention, the excellent service, and the other is the rule of no tipping. This is real, too, and not merely a gesture. Guests are notified of the rule and requested to aid in its application. And the relief, after the customary traveling experiences, is better for tired nerves than a tonic. All honor to the Dodge management for standing for a principle.



## THE EDITOR'S POINT OF VIEW



### TWENTY-ONE FRUITFUL YEARS

Looking through the twenty-one sturdy volumes of *MISSIONS*—January, 1910 to January, 1931—we think the characterization of the period as twenty-one fruitful years is justified. It is hard to realize what a vast amount of missionary information, of field news, of description of peoples, lands and projects, of educational and inspirational matter, has gone forth month by month during all these years. To do so one has to see the stately row of volumes in our office, and spend an hour or two—which may easily extend to a day or two—in glancing through the pages. We confess to a peculiar personal interest in such a review, for in all these years not an issue has gone to press without the supervision and editorials of the senior editor and founder of the magazine. What a record of health this implies, and with what gratitude to God is acknowledgment made of the divine providence that has made it possible.

*MISSIONS* has striven faithfully and intelligently and impartially to present the whole field of missions. It recognizes home and foreign only as convenient distinguishing terms, not as barriers. We confidently believe, and rejoice to believe it, that *MISSIONS* has in the steady influence of these years done much to replace the one-time foreign-mindedness and home-mindedness which divided so many of our churches, with the individual mission-mindedness that is the growing order of this better missionary day. Assuredly we all rejoice in the fact.

The life of *MISSIONS* as a united magazine just about covers the period of denominational correlation and cooperation in which we have been learning something of the added impulse and power of working together toward and for the one great end.

We still have our natural preferences and inherited tendencies, but the larger vision and exigent needs of the mission fields at home and abroad have worked mightily, with the Spirit's aid, to bring unity in thought, prayer and effort. We have every reason to prophesy that in missionary aim and achievement along spiritual lines the next twenty years will be even more fruitful than the last. In this spirit *MISSIONS* enters the New Year with high resolve.

### COMMUNITY CANVASS GAINS

Considering the absolute novelty of the plan when it was first presented to the denomination in 1929, the Community Canvass has made rapid progress. It should show better results this year than last, not only because the plan is being put to practical use on a far wider scale, but also because much of value was learned in those places where it was tested first. Cincinnati pastors, by a unanimous vote, decided recently upon a Community Canvass by the Baptist churches of that city. The period for pledging will be March 20 to 29. Dayton pastors made the same decision, with April 12 to 19 as the dates. Illinois was the first to have a state-wide Community Canvass this year, and some of the most interesting reports on the subject that have come from Illinois churches relate to the success achieved in enrolling new givers. The First Church of Champaign obtained pledges from 38 new givers the first day. Now Michigan, having by vote of its Convention made it state-wide in the fullest sense, is preparing for a Community Canvass April 12 to 19. The Akron and Trumbull Associations both voted to have the Community Canvass and both selected the dates of April 12 to 19.



We are satisfied that this plan of uniting communities in interest and activities will grow in favor as it comes to be better understood. It is a real discovery to many churches when they learn through experience how much of strength and inspiration and fresh interest there is in becoming partners in cooperative programs and effort such as this community canvass initiates and promotes.

### THE MAIL BOX

The January daily reading for this new year is presented to the denomination in the form of "The Mail Box," made up of "Letters from the ends of the earth to you," as the cover says. The Mail Box, which follows the Transit of last year, is unquestionably a handsome and attractive example of the printer's art. Expense has not been spared to catch the eye and through the eye the attention of the three hundred thousand Baptists who are asked and expected to read these letters or messages on the days indicated, "one each day, not hurriedly, but thoughtfully." The contents are varied. There is a missionary letter on every page except on the Sundays, when four pages for each Sunday are given to messages from President Beaven, Dr. Padelford (two), and W. C. Coleman. This is a new feature, and may be read as a home sermon, or made the basis of the pulpit message for the day by many pastors.

The letters are fully illustrated. On the pages containing them there is in most cases a condensed summary of the mission or station from which the letter comes. The use of typewriter type preserves the letter idea, and the signature of each writer adds to this effect. The Mail Box evidences a large amount of work and care and time, for it is not easy to secure a wide range of letters of the type desired. In the series thus far issued the Mail Box will take leading place in artistry and interest.

To indicate the range, the letters are from Bengal-Orissa, Bethel Neighborhood Center in Kansas City, Belgian Congo, South China, Mexico, Yokohama, Long Island, Haiti, Philippine Islands, Assam, Puerto Rico, West China, San Francisco, Milwaukee Christian Center, Burma, East China, South India, Philadelphia, Kengtung, Oklahoma Indian Missions, Colorado Mexican pastor, letter from a Baptist Pastor, a Grateful Mother who has received ministerial aid. The last day asks for an individual letter from the reader to be mailed to Dr. A. W. Beaven at Madison Avenue headquarters in New York, stating what new interest has been aroused by the letters. Space is left for this personal testimony.

In close connection as an auxiliary, MISSIONS gives pages in this issue to news from the mission fields, which will supplement the information in The Mail Box, as well as indicate what will be an enlarged

feature in the future. The letters in the Mail Box should induce a desire for living in the inspiring company of our missionaries and workers at home and abroad through their letters. This the pages of MISSIONS will make possible throughout the year, continuing the January introduction by way of the Mail Box.

### WELCOME, DR. DINSMORE

In its reorganization program the Home Mission Society has planned to give the Church Edifice Department an enlarged place and function. In the occupying of new fields there is a vital work which this Department can do. What it has done in the past is neither known nor appreciated by the denomination at large, and when the facts are made known they will prove surprising. But the past is small compared with the possibilities and demands of the future. It was found that two competent men were needed for this contemplated expansion and the straightening out of transactions running back many years. One secretary was presently secured in Dr. Charles E. Tingley, who has devoted himself with zeal and effectiveness for many months past in bringing things to light and to pass. The Board now announces the appointment of the second secretary in the person of Dr. Carlos M. Dinsmore, who for the past fifteen years has been the highly efficient superintendent of the Indiana Baptist Convention and a leader both in the group of state men and in the wider work of the denomination. The *Baptist Observer* of Indiana, speaks of his resignation, presented to the state board November 19, as a "surprise package," and says that to many members it "was not only a surprise but a distinct shock, for such an event was not dreamed of even as a remote possibility. His hosts of friends throughout the state will receive this news with sincere regret." But they will also mingle with their regret congratulations that he has been called to a post of influence and usefulness for which he is fitted by training, experience and acquaintance. Dr. Dinsmore is in his prime for such a constructive service. He will receive hearty greetings from his fellow workers in New York and from the entire fellowship of Baptists as he enters upon his new field, which is the territory of the Northern Baptist Convention. We have every reason to anticipate a new development in the Department of Edifice Funds of the Home Mission Society—one that shall mean much for the large numbers of churches that must build, rebuild, or go into obscurity. Together with the department of architecture, which under Secretary George E. Merrill has done so much in a few years to provide our churches with houses of worship that really inspire it and with Sunday school quarters that make religious education and Bible instruction possible and delightful, we look forward with more than

ordinary pleasure to this advance move of the Home Mission Society. To Dr. Dinsmore *MISSIONS* extends cordial welcome and confers upon him the freedom of the sanctum.

### YES, "MISSIONS" SHOULD BE READ

A friend in a position to know sends this note, which needs no comment, but ought to double our subscription list:

During the month of November three Baptists residing in three different states—Maine, New York and Pennsylvania—sent in contributions to be applied to the work of Rev. Joseph Clark in Belgian Congo. It is quite clear that not one of the three read the denominational papers. As you know, Dr. Clark died March 8, 1930, and all our papers published tributes to his life and service. *MISSIONS* especially published not only a tribute by Dr. Lerrigo but an extended account of Dr. Clark's funeral service. Surely the fact that these three people were not aware that one of our distinguished missionaries had gone to his reward is fresh proof of the need of a larger circulation of our denominational papers.

## NOTE AND COMMENT

¶ As we go to press the Board of Missionary Cooperation is holding its midyear meeting in Chicago, where the promotion plans for the year and the denominational situation and affairs will be considered in detail. February *MISSIONS* will give the report.

¶ Dr. Charles H. Sears is on his way to Japan, to do his investigating work there as a member of the fact-finding group of the interdenominational committee of laymen that is making an intensive study of foreign missions. Dr. Sears will study the missions and churches in Japan, and will be engaged in this work until the end of August. This is the way he is taking the vacation or sabbatical year granted him by the City Mission Society on the completion of twenty-five years as its leader. His daughter will accompany him. *Bon voyage!*

¶ At the last meeting of the Home Mission Board a cheering message was received from Dr. Charles A. Brooks, to the effect that he was recovering slowly but surely from the serious illness that interrupted his journey homeward from a visit to the mission fields in Mexico. His friends will be glad to know that he has returned to New York and will seek full restoration to health in his home. He was unable to attend the Home Missions Congress in Washington and the meeting of the Board of Missionary Cooperation in Chicago, and was missed at both. But there are more important things just now than meetings, and health should stand first in his program.

¶ The First Baptist Church of Bridgeport, Connecticut, reopened and rededicated its remodeled and remade house of worship and church house with a week of joyous services beginning on Sunday, November 30. The church now has a model audience room, and the Bible School and other church organizations have one of the best appointed equip-

ments in state or country. Pastor Charles H. Heimsath has seen the fruition of his hopes in this direction, and foremost among his members in the enterprise is Mr. William A. Grippin, long a member on the Home Missions Board, whose father was for many years a generous giver and strong supporter of the church and the broader denominational interests, a leading layman of Connecticut. The First Bridgeport is one of our strong missionary churches, keeps spirituality at the forefront and we congratulate it on this auspicious entrance upon a new year.

¶ As we go to press the latest news from the London Round Table on India is less optimistic for a favorable outcome. When the authorized representatives of the Hindus, Moslems, untouchables and other parties had reached an agreement it was felt that an irresistible appeal for dominion status could be made to the British Government. But the united Indian front has been broken by the refusal of the Moslems in India to support their representatives in London, thus throwing the London plans into confusion. But in any event the pariahs have had their day in court.

¶ We mentioned some time ago with approval the case of some Guild Chapters that had placed *MISSIONS* in the public library. A note from Mrs. Charles L. Foster of Friendship, New York, says that a year ago the women of the church added to the local club a subscription for their local Free Library, and will continue the subscription for the current year. She adds that, as associational secretary director she is urging the matter in other places. This is a most excellent move. It puts the magazine in a place of outreach and influence.

¶ Dr. Clarence M. Gallup, pastor of the Central Baptist Church in Providence, has announced his intention to retire from the active pastorate in February, closing a conspicuously successful leadership of a strong and influential church. He has at the same time rendered large service to the denomination as a secretary of the Northern Baptist Convention, a member of the Ministers and Missionaries Benefit Board, and in the Rhode Island Baptist Convention. It is quite certain that he does not expect to retire from active usefulness. He leaves a church that highly appreciates the kindly and able character of his leadership.

¶ Do not fail to note Mr. Wells' illustrator's page, which gives the frontispiece a message worthy of both thought and action.

¶ Miss Ida Tarbell and Miss Martha Tarbell are two very different persons, and not even related to each other. It is important to make the distinction in order to avoid confusion and mistake that might work injury to an estimable author. Miss Martha Tarbell is and has been for a quarter century the author of *Tarbell's Teacher's Guide* to the International Sunday School Lessons, one of the ablest helps to Sunday school leaders and commended from year to year in these pages. Miss Ida Tarbell, on the other hand, is an author of distinction, a biographer of Lincoln, and a writer on political and economic questions. Recently she saw fit to declare herself as an advocate of the repeal of the Eighteenth Amendment. Mistaking her for Miss Martha, some temperance people have naturally lost interest in the *Teacher's Guide*. They may be assured that neither Revell & Company, the publishers, nor Miss Martha Tarbell, the author-editor, has in the least become "wet."

# Developing a Larger Baptist Fellowship

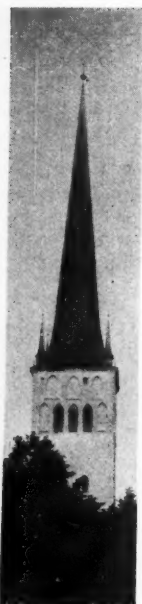
## *Sketches of the Baptist Regional Conferences in Europe*

BY J. H. RUSHBROOKE, D.D.

*General Secretary of the Baptist World Alliance*



BAPTIST PARADE IN ARAD, RUMANIA, AN EVENT THAT WOULD HAVE BEEN IMPOSSIBLE DURING THE PERIOD OF RUMANIAN BAPTIST PERSECUTION FOLLOWING THE WAR



Tower of St. Olaf's Cathedral in Tallinn, Estonia

REGIONAL Conferences under the auspices of the Baptist World Alliance were held in Europe between mid-August and mid-September. In these gatherings the Baptist churches of all European countries were represented save Russia (which of course is cut off); Albania and European Turkey (the only countries in which we have no organized Baptist work); Greece and Portugal (in which the meeting places were distant and the communities too small and poor to be able to send delegates). The conference centers were Koenigsberg, Germany; Tallinn, Estonia; Oslo, Norway; The Hague, Holland; Warsaw, Poland; Arad, Rumania, and Rome, Italy. Other public meetings were also held in Stockholm, Sweden, and Budapest, Hungary. The whole series proved remarkably effective. It is

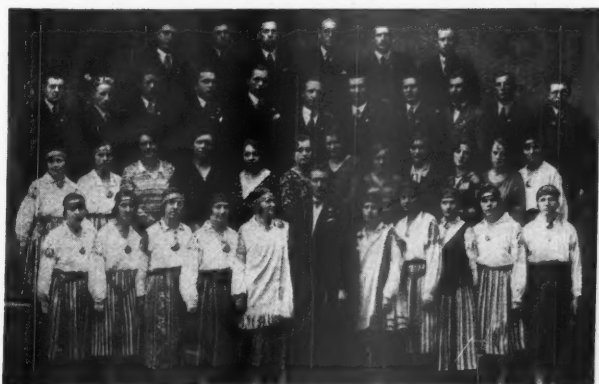
doubtful whether the total number of persons reached would exceed that of 1926, when I had the privilege of touring Europe in company with Presi-

dent E. Y. Mullins; but the value of this year's conferences has not been less, but probably has been more, on account of the enlarged opportunities in certain lands.

### PURPOSES OF THE MEETINGS

These meetings serve three main purposes: (1) they represent a visitation of national groups by the officers of the Alliance; (2) they are a means of drawing nearer together Baptists of neighboring lands, enabling them to discuss their common problems and to extend and deepen their friendships; (3) they furnish an occasion for representatives of mission boards working in Europe to meet those with whom they cooperate. Far the largest share of the program is taken by natives of the countries concerned. At Tallinn, for instance, 26 of 31 speakers, at Oslo 28 of 33, and at Warsaw 20 of 24. Each program allotted to the two representatives of the Alliance—the President and General Secretary—two speeches each, with a sermon by Dr. MacNeill as an "extra." Three foreign groups were represented by delegates specially commissioned: the Northern Baptists of the U. S. A. by Dr. W. O. Lewis, the Southern by Dr. Everett Gill, and the British Union by Rev. Gilbert Laws, who accom-





THE LATVIAN BAPTIST CHOIR FURNISHED EXCELLENT SINGING AT TALLINN, ESTONIA

panied us to Holland, Germany, and the Baltic and Scandinavian lands. Mr. W. B. Lippard of the American Baptist Foreign Mission Society was also with us at Koenigsberg and Tallinn. These representatives spoke at the Roll Call and on some other occasions.

Dr. MacNeill's first tour of Europe has won him a secure place in the hearts of his brethren in every land. As preacher and orator he has stirred all hearers, but the dominant impression has been made by his cordial and brotherly personality. He embodies the fraternal spirit of the Alliance which has chosen him as President, and his success has been an outstanding feature of the conferences.

The presence of the representatives of the Boards was of the highest value. Dr. Lewis has mastered the problems of his fields, and his ability and assiduity have earned and are receiving wide recognition. During this tour he undertook to expound the value of the press, and his practical suggestions aroused keen interest. Dr. Gill has a long continental experience which gives weight to his messages. It was very good to have Mr. Lippard at Koenigsberg and Tallinn and to hear his fine lecture on "The World Fellowship of Baptists." We regretted that his message could not be presented at other centers. The presence of Mr. Laws specially interested me as a Britisher. I have often expressed regret that the members of our Continental Committee and Union have enjoyed so little personal contact with the fields in which they cooperate—far less than the members of the American Boards. Mr. Aubrey was the first (in 1926) to visit our Baltic constituency, and now Mr. Laws has done so. He has spoken with remarkable effect. I doubt if among us we have his superior in the art of delivering a short speech. His addresses were an outstanding feature of our tour.

#### SOME BAPTIST LEADERS

It would be impossible to name all the foreign brethren who have taken part (I have already indicated that in three conferences alone seventy-four

of them participated), but a few will for special reasons interest *MISSIONS'* readers. Oswald Tärk, of Estonia, delighted us not only by a fine utterance on the Bible, but by most effective work as translator into Estonian. Rev. P. Peltechers of Latvia is proving himself a true leader of young people's work. R. E. Ekstein, teacher in the Seminary at Riga, gave a masterly paper on "The Holy Spirit." These three men have received training in America and Britain, and are all doing well. Dr. G. Westin, of Sweden, has crowned a brilliant student career by securing his licenciate at the University of Upsala. A. T. Öhrn, of Oslo, in addition to reading a helpful paper, is unsurpassed as interpreter, and the Oslo Conference owed much of its effect to his fine service in this capacity. J. W. Weenink of Stadskanaal, Holland, another fine interpreter, is an energetic preacher who owes something to a course at Spurgeon's College, London. At Arad certain younger men also stood out, especially J. R. Socaciu, now Rector of the Rumanian Seminary, who was trained at Louisville, and Joan Ungureanu, secretary of the Rumanian Union, whose enthusiasm and vigor place a heavy strain upon his physical resources. He and Brother Dan bore the chief burden of organizing the Arad Conference.

It was a delight to have fellowship with Dr. J. Byström of Sweden at Koenigsberg, Tallinn, Stockholm and Oslo. How lovable and young he is—the latter in spite of what an eminent preacher once called "the lying almanac!" C. E. Benander, Adam Podin, J. A. Öhrn—these veterans are still active; and we hope and pray that J. A. Frey may recover from the serious breakdown which kept him from our meetings. Udvarnoki, Rector of the Hungarian Seminary, now belongs to the older generation in his land; but it was a joy to observe the place which he holds in the affection and confidence of his brethren.



THE FIRST BAPTIST CHURCH IN TALLINN WAS CROWDED TO STANDING ROOM SO THAT MULTITUDES COULD NOT GET IN



ARAD MUNICIPAL THEATRE PLACED AT THE DISPOSAL OF THE BAPTIST REGIONAL CONFERENCE BY THE CITY GOVERNMENT

Rumania has no such venerable leaders as he and Brother Czopjak; though Darabont, the leader of the Magyar Baptists in Transylvania, and Adorian of Bukharest, now look back on many years of service. Essentially, however, the Rumanian leadership is youthful.

#### SCENES IN TALLINN

Our arrival at Tallinn, we were told, made history. Railway regulations and ancient prejudices were set aside, and a great crowd of Baptists thronged the platform to greet the Alliance delegation and the Letts who had joined the train at Riga. Hymn-singing and photographing within and without the station were a feature of the welcome, and the press took notice of our visit. No one present will forget the crowded meeting in the Olai kirche (Lutheran, the largest building in the city, generously lent for the occasion), or the closing session of the conference, when a procession of young girls passed along the platform to present Dr. MacNeill with an engraved cup, and Mr. Laws, Dr. Lewis and myself with other souvenirs. The climax was reached in the huge and elaborately ornamented basket of flowers presented to Lieut. Lidaks, the Lettish composer and conductor of the Lettish choir, which as usual had covered itself with glory. The Estonian Baptists were not even then satisfied—they came in crowds to the quay next morning to give us a send-off with hymns and handkerchiefs!

#### IN SWEDEN AND NORWAY

No conference was fixed for Stockholm, but the city lay in our path, and Brother K. Modén and his colleagues could not allow us to pass through unnoticed. So they arranged meetings in the "concert house" and at the Seminary, and a lunch at the Skansen restaurant; and Dr. Byström took the President and myself to Upsala. It is useless to attempt to describe Stockholm. The newspapers of all shades gave generous space to our visit, and had

good pictures of Dr. MacNeill (as well as bad). Interviews and paragraphs with snapshot illustrations were plentiful.

The Norwegian Baptists showed high courage in agreeing to invite a congress to visit Oslo, for they are comparatively few and poor. It was a great time there. Dr. MacNeill's Sunday morning sermon was, to judge from reports, the high-water mark of the conference, but there were not a few notable utterances. An out-door meeting in the Park on Sunday afternoon, at which I was privileged to deliver the closing address, was a distinctive feature. Another was a gathering of women at which Mr. Laws was by special favor permitted to speak, and I afterwards learned that the existence of women deacons in Britain, which his speech revealed, led to considerable head-shaking among his hearers!

The President and I left Oslo before the closing meeting in order to be on time at The Hague. As the train was run on the ferry at Trelleborg something went wrong: our wagon crashed violently into the next, and both were so seriously damaged that they had to be left behind. Happily no serious injuries resulted, though a dozen people received cuts and bruises. We lost the convenience of our reserved seats, and had to travel as far as Hamburg under less comfortable conditions.

#### A SMALLER CONFERENCE

The meeting at The Hague commenced in an atmosphere of anxiety. Dr. MacNeill and I were on the program for the first session; and neither of us had turned up, nor had any word been received. The explanation was that a telegram despatched from Oslo three days before, giving the time at which our train was due (and at which it punctually arrived), had failed to reach the secretary's hands. We appeared rather more than an hour after the Conference had opened, and our advent was hailed with perhaps greater delight on account of the relief we brought. Dutch Baptists are comparatively



A GROUP OF RUMANIAN BAPTIST LEADERS AT ARAD

few; but we were cheered by definite signs of progress. In The Hague itself, for example, our meeting place was not the Baptist chapel—that building is inadequate for its present congregation, and has therefore been let and a larger hall rented. We heard of progress in other parts of the country; and we were impressed not only by the veterans at the meeting, but by the number of young people participating. The discovery during the conference that Baptists are quite unrepresented in the Dutch East Indies led me to throw out the suggestion that those colonies are a natural outlet for the missionary zeal of the Baptists of Holland; and I hope the interest shown in the idea is more than transient.

#### POLAND: A CONTRAST WITH 1926

When four years ago Dr. Mullins visited Poland we met in Lodz—a semi-Protestant and largely German city. It was not then possible to hold a conference in Warsaw. This year conditions are changed. There are two congregations in Warsaw—a German-speaking and a Polish-speaking, both with pitifully inadequate premises. The Polish indeed deserves the characterization which my friend Dr. Charles Brooks bestowed a few years ago on a meeting-place in another city: “an affront to Providence and a disgrace to the denomination.” We used the German chapel for some of the meetings, but the largest were held in a fine central hall, and here—especially on the Sunday evening—a great crowd assembled. It was wonderful to hear the hymns sung in half-a-dozen languages (they were printed in five on the programs), and to realize that the holding of these great gatherings in one of the chief meeting-places in Warsaw represents a remarkable advance. No such Baptist demonstration had ever been held in the city; and that it could be held is a measure of the growing influence of our people and the public interest they have won.

#### IN RUMANIA—A MARVEL INDEED!

I pass over the meetings in Budapest, where we enjoyed the usual generous Hungarian hospitality, and feasted our eyes upon the beauties of the city, especially when illuminated at night. It was in Rumania that delight reached its high-water mark. We met in the city of Arad. In that very neighborhood only a few years ago persecution was rife. Even as late as 1926 we did not find it possible to arrange a Regional Conference in Rumania. Now we found the Opera House placed by the municipal authorities at the disposal of the Baptists; and the great theatre was full from floor to roof for the morning and afternoon sessions throughout four days, and in the evenings overfull! It was a wonderful sight; five tiers of packed humanity, every inch of standing place occupied and even the corridors, stage and rooms behind. With what strained attention they

followed every detail of meetings that lasted till midnight! On Sunday afternoon an open-air procession half a mile long and four or five abreast; the theatre filled to suffocation, and a great church filled at the same time. Well might a Rumanian speaker cry with dramatic gesture and intonation: “Is it a dream? Can it be reality?” The meetings in Arad symbolized a development little short of miraculous. There are over four times as many Baptist church-



Photograph by W. B. Lippard

DR. J. H. RUSHBROOKE UNFOLDING BAPTIST HISTORY TO THE  
LARGE CONGREGATION IN THE LUTHERAN CATHEDRAL OF ST. OLAI  
IN TALLINN, ESTONIA

members in Rumania as at the close of the War; and the advance in public influence and confidence is, if possible, even more notable. The legal position of Baptists is not yet satisfactory in all parts of the country, though they have secured recognition in Transylvania; but officially persecution belongs, happily, to the past. To make it true actually is the next step toward soul liberty.





GENERAL VIEW OF TALLINN, FORMERLY KNOWN AS REVAL, CAPITAL OF ESTONIA

#### IN ROME

These are mere jottings; it would be impossible to attempt a report. There is something arresting in the idea of a Baptist Regional Conference in Rome. One wondered in advance whether there would be any "soft-pedalling" there. The question was soon answered. Nowhere did we find a clearer grasp of evangelical principles or a clearer and more definite exposition. Thanks to the steady work of many years, a fine trained leadership is available in Italy. Numbers are growing much more rapidly than in earlier years, but we were assured in every direction that the penetrative influence of Baptists is of even larger importance. Time would fail to tell of the gracious personalities we met in Rome—Dr. Aristarco Fasulo, Prof. Paschetto, and the rest. The season was a very happy one, though from the point of view of numbers the conference was the smallest with the exception of The Hague.

#### ENGLAND AND SCOTLAND

I write at the close of a wonderful fortnight in England and Scotland following the conferences. Dr. MacNeill has been welcomed at a public luncheon in the King's Hall of the Holborn Restaurant, attended by no less than three members of the Government as well as by Mrs. Philip Snowden, the wife of the Chancellor of the Exchequer. Two evening meetings have been held at "Bloomsbury," the

central meeting-place of London Baptists; the "British-American Fraternal" has given him a welcome; and we have been up to Scotland together. We preached in four Glasgow churches to full congregations on the Sunday, and the Scottish Baptist Union gave us an enthusiastic welcome at Dundee where, in addition to the speeches we both delivered, Dr. MacNeill preached a truly remarkable sermon which left a deep impression. A united public meeting in Adelaide Place, the largest of our churches in Glasgow, delighted us by the magnificent attendance on a rainy night; and on a still worse night the Dublin Street Church, Edinburgh, proved insufficient to contain the audience that no one anticipated would come under such weather conditions. Of course the president, as the son of Scottish parents, though born abroad, found himself in Scotland among his "ain folk."

It has been a delightful time and I believe a very useful. Dr. MacNeill and I are agreed that throughout Europe as a whole the churches are healthy, and the work of God is prospering in the hands of our brethren. Baptist brotherhood is everywhere deeply felt, and year by year our people come to understand how much the Alliance counts in cherishing and promoting it. The presidential visitation contributes not a little to this, and no one could make more of its opportunity than Dr. MacNeill has done. He has nobly represented America.



## The Belgian Congo Conference

IMPRESSIONS AND CHRONICLES BY CATHARINE L. MABIE, M.D.



**U**SUALLY our annual conferences are held at or near Leopoldville where river and rail transportation converge. Ten years ago we met at Ntongo on Lake Ntumba in the upper Congo. This year we journeyed to Vanga on the Kwilu River in the Kwanga area which includes much of the Sona Bata as well as the Moanza and new Kikongo fields.

Last summer the lower river contingent met the Ntongo Browns at Leo where we all boarded the little steamer "Bolongo." En route we picked up the Metzgers, Dr. Harper and the Smiths, and on the thirteenth day were disembarked upon the fine Vanga beach to the lusty singing of the Boarding School girls, a hundred of them, waving palm branches. The Moanza crowd including the Rogers and MacDiarmids, who had traveled to Vanga via Moanza and arrived a couple of days ahead of us. Only the Armstrongs were missing and two days later they came in from a month's hard caravan journey overland from Sona Bata, when we numbered 36.

On the "Bolongo" there had been cabin accommodation for ladies only. Deck scouring at 5:30 each morning compelled the men sleepily to fold their camp beds and stow them away until bedtime when they again pre-empted all available deck space. On barges which we were towing traveled our native brethren and sisters going to the first conference of our Congo churches to be held in conjunction with our Mission conference. Long into the nights the crew loaded on wood for the next day's run to the singing of riverine chanteys. Early one morning we saw an elephant leisurely swimming across stream just ahead of us, apparently quite unconcerned. At other times sleepy crocodiles sunning themselves on sandbanks attracted attention and took us away from our pre-conference committee work. Once we ran aground on a sandbank for diversion. On the return trip some of us had a few anxious moments when our boat struck a rock which reopened an old cemented wound in the prow. Our boys came dashing up onto the upper deck to tell us that the water was rushing into the forward hold. The captain steered for a sandbank, started the pumps, and decided that they could control the situation, so went on down the river to our night's anchorage where he tried recementing the rent, but unsuccessfully; so we traveled the remaining days with the pumps going night and day. Such is life on a Congo boat, but nobody seemed greatly concerned. It's not quite like going to a N. B. C. when one starts for a Congo conference.

But it was the MacDiarmids who attended a real three-ring circus while on the Inzia en route for Moanza. They secured passage on a dinky little boat disrespectfully called "The dog which wags only its tail" by the Bayakas along the river, so slow and decrepit is it. There were no cabin accommodations whatever, save the very doubtful shelter of the black captain's dirty cabin wherein was a table for use at meal times. Their boy cooked their food on the accompanying barge and they slept ashore as best they could wherever "The Dog" tied up for wood at night. But the thrills of that week more than compensated for its discomforts. One morning they saw five great elephants just ahead of "The Dog," swimming leisurely across the river. Nobody on board had a gun. The next morning five more were seen coming toward the boat as it rounded a bend in the river. There was great excitement on board as the great beasts veered toward the shore and attempted to climb a steep bank. When they found the ascent a very stiff proposition pandemonium broke loose on board. The firemen and rest of the crew and everybody else rushed to the prow, gesticulating and shouting. Only the fierce-looking Bayaka wheelman, clad in a bit of a loin cloth, stood by. Suddenly the Macs found their little craft headed back down stream. The wheelman was going back to pick up the captain, a West Coast Gaboon man, who more than half drunk, had fallen overboard in the general uproar. Meantime the elephants had disappeared into the dense jungle. What a feast one of them would have been for those wild Bayakas!

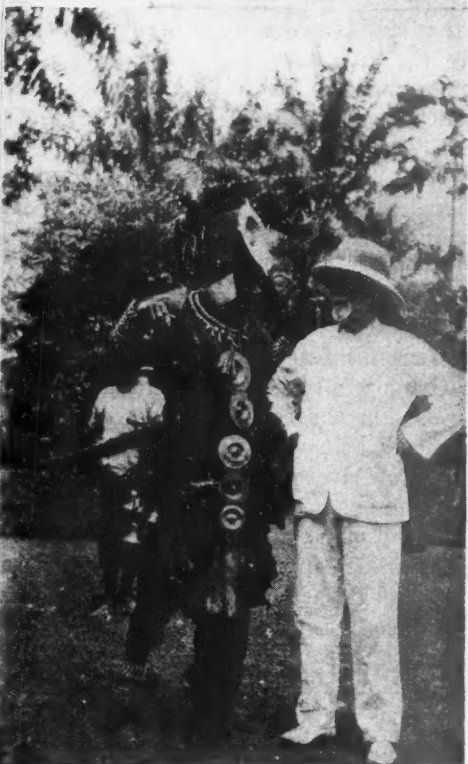
Another day the course was suddenly changed to pick up a great snake seen hanging over a branch on the shore, but it proved to have been rather too long dead even for Bayakas to relish it, so they ate no meat that day. The next they almost, but not quite, feasted on crocodile steaks. An old "croc" was seen sunning himself on a sandbank. "The Dog" immediately made for it. The crew grabbed whatever instruments they could lay hands upon hoping to flay and beat the beast into subjection. As the boat neared the sandbank the old fellow disdainfully shook one leg and then the other several shakes, shook his great tail in warning, and began to approach "The Dog." As the prow touched the sand he reared up menacingly and gazed at the enemy for a long second. Then as the crew jumped overboard he swiftly slid across the bar and into the river. Such a loss of good meat!

But the most thrilling moment was that when a splendid old tusker was caught at his early morning toilet. He raised his great head and looked "The Dog" over, lifted his trunk and waved it about as

though he were signaling, then turned and disappeared into the bush.

The Moanza folk had started for Vanga in their new motor boat. Motors often go wrong out here. This one, an outboard motor, suddenly jumped

overboard and disappeared into the quicksands of the Inzia. By the friendly help of commercial folk they made their way by borrowed boat and then across country by Ford truck in much less time than by hammock travel. Roads are going in everywhere



#### Scenes from Belgian Congo

MISS MARGUERITE ELDREDGE OF NTONDO, BELGIAN CONGO, NOW IN AMERICA ON FURLOUGH, HAS FURNISHED THE ACCOMPANYING PICTURES OF MISSIONARY WORK AT HER STATION: (1) BOARDING SCHOOL GIRLS WITH THEIR TEACHER, MISS EDNA ODEN, EACH GIRL CARRYING A DOLL RECEIVED THROUGH THE WHITE CROSS. (2) MISS ANNA M. HAGQUIST AND HER PARTY OF CARRIERS STARTING ON A MEDICAL MISSIONARY ITINERARY. SHE VISITED SEVEN VILLAGES AND EXAMINED 1,189 INDIVIDUALS FOR SLEEPING SICKNESS. ONLY TEN ACTIVE CASES WERE DISCOVERED AND IN 71 OTHERS INJECTIONS OF SERUM WERE MADE TO PREVENT THE DEVELOPMENT OF THE DISEASE. NUMEROUS OTHER CASES RECEIVED TREATMENT. (3) MISS EDNA ODEN AND MISS MAGGIE RATTRAY, A GRADUATE OF SPELMAN COLLEGE, APPEAR WITH THE GIRLS AT THE BOARDING SCHOOL AT NTONDO. THIS PHOTOGRAPH IS OF SPECIAL INTEREST IN THAT IT REVEALS A CONNECTING LINK BETWEEN OUR WELL-KNOWN HOME MISSION SCHOOL FOR NEGRO GIRLS IN THE SOUTH AND OUR FOREIGN MISSIONARY WORK FOR NEGROES IN BELGIAN CONGO. (4) AN AFRICAN TEACHER NAMED YELI-YELI, HIS WIFE NAOMI AND THEIR CHILDREN. (5) OUR MISSIONARY, THE LATE REV. JOSEPH CLARK, IN CONVERSATION WITH A FRIENDLY BUT STILL HEATHEN NATIVE KING



now and motor travel will bring all our stations into much closer connections than ever they have been. Upon my arrival home from Vanga yesterday I found my new Ford Tudor sedan at the gate awaiting me, so the last lap of the journey was in every respect up to date and delightful.

As a Mission body we are learning more and more at each succeeding conference to think and plan together for the greater interests of the Mission as a whole. Because of the rapidly mounting cost of conferences we decided at our 1928 meeting to hold biennial instead of annual conferences, with a full time Mission secretary and conference committees responsible for interim business. Among the notable achievements of the past two years are the transfer of responsibility for the Matadi work to the Swedish Mission and the reoccupation of Leopoldville where we have had no resident missionary since Dr. Sims was transferred to Matadi nearly thirty years ago. A new station in the Kwangu area on the Wamba River, called Kikongo, has been located and Mr. and Mrs. Smith have been in residence for over a year. This station starts with a large number of Christians transferred from the Sona Bata church membership and is in a flourishing condition. The transfer of responsibility for the Tshumbiri field would seem to have all but reached a happy conclusion and we are hopeful that within six or eight months the Metzgers may be transferred to Kikongo.

While some of our hearts are still grieved over the necessity for transferring our Matadi Christians to another shepherd, we all rejoice over the reoccupation of our beautiful Leopoldville compound. A fine office and residence building has been erected and Mr. Erickson has already transferred the treasurer's office thither, and our Mission secretary, Mr. MacDiarmid, is about to move into the new headquarters. A very attractive new house for the secretary of the Congo Protestant Council, the genial Emory Ross, is ready for occupation. We also have another new residence on the compound needing another missionary family. We are sorely disappointed that no money is available from the Judson Fund for renovating and remodeling the Leo chapel which Dr. Sims built some fifty years ago. It is the oldest and most historic building in Leopoldville and should be converted into a suitable place of worship to be known as the Sims Memorial Church.

At our 1928 conference it was clearly seen that Kimpese ought to train the leadership for our entire Kwanga area as well as the Bacongo territory, and our British colleagues were approached concerning our need for entering an increasing number of new families from the newer area which would result in our having a disproportionate number of students under instruction and create various new problems of administration. Delicate and difficult have been the ensuing negotiations but they issued in a unanimous agreement at our recent trustees' meeting,

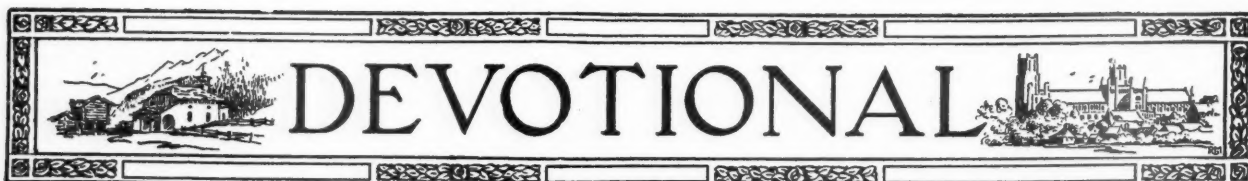
which happily makes the school available to a gradually increasing number of families from the entire area with no definite limitations.

The conference heartily concurred in the conviction of its doctors that the greatest need in our Mission's medical work is for an adequate staff of doctors and nurses at some one easily accessible hospital properly equipped for training native nurses and medical assistants, who could there qualify for the government examinations for infirmarers and be certificated. The possibility of cooperating with the British Baptists in a medical training center at Kimpese where nurses and infirmarers would be in close contact with their fellow Christians preparing for distinctively Christian service at K. E. T. I. was considered and preferred. Should this not be feasible the Sona Bata Hospital was chosen as best located for such development.

The crucial hours at all our recent conferences have been those when we have labored long and prayerfully in designating the inadequate number of new and returning missionaries which the home churches are willing to finance. With so many furloughs falling due within the next eighteen months, with Moanza and Kikongo, our newest stations, calling loudly for reinforcements, with Sona Bata almost despoiled of its fine staff of two years ago by removals to fill what seemed more imperatively immediate needs, we were overwhelmed with our need for *more missionaries* for the Congo Mission. Our building program alone is tremendous. To many of us the burdens which we must attempt to shoulder, understaffed as we are almost everywhere, seem far heavier than we can bear. The harvest still is plenteous and the laborers all too few.

Twenty-five delegates, four of whom were women, representing all our fields except Ntongo, composed the membership of the Native Conference. Their sessions were conducted in three languages through interpreters and were most orderly and dignified. Some of the subjects considered were the training of a native leadership; the education of women and girls; how to keep French subordinate to religious instruction in advanced schools; the financing of church, school and community interests; church discipline; the conservation of wholesome native customs; Sabbath observance; marriage and divorce; and the assumption of more and more responsibility for all Christian activities by the indigenous church.

Their findings were remarkably Christian and as they are read in the village meeting houses will stimulate and provoke many to a rethinking of their own attitudes toward some of these vital matters. We anticipate in the not very distant future joint conferences with our native brethren in which all matters relative to our common task in this land shall be considered together and a common mind arrived at in all vital matters, even the mind of the Master whose we all are and whom we serve.



# DEVOTIONAL

## Prayer for the New Year

**E**VER LIVING GOD, our Father, by whose mercy we have come to the gateway of another year, grant that we may enter it with humble and grateful hearts; and confirm our resolution, we beseech Thee, to walk more closely in Thy way, and labor more faithfully in Thy service, according to the teaching and example of Thy Son our Lord. Pardon our past offenses and set us free from the power of evil, that with a purer purpose and better hope we may renew our vows, and set forth under the guidance of Thy Spirit, to travel in that path that shineth more and more unto the perfect day of Thy heavenly kingdom. Grant that we may grow wiser and stronger in spirit as we advance in years, and may this New Year bring us closer to Thee. May it be a year also of great joy and blessing to those who have gone out to special and difficult fields of service; a year of victory to all Thy faithful servants. Above all, O God, may it be a year in which mankind shall have a new vision of Thyself and a new revelation of Thy redeeming grace. Amen.

## A Way to a Happy New Year

To leave the old with a burst of song,  
To recall the right and forgive the wrong;  
To forget the thing that binds you fast  
To the vain regrets of the year that's past;  
To have the strength to let go your hold  
Of the not worth while of the days grown old;  
To dare go forth with a purpose true,  
To the unknown task of the year that's new;  
To help your brother along the road  
To do his work and lift his load;  
To add your gift to the world's good cheer,  
Is to have and to give a Happy New Year.

—Robert Brewster Beattie.

## New Year Thoughts

While the Old Year goes and the New Year comes, may we be highly resolved that no bitter thoughts and cynical complaints, no poisonous seeds of discord and ill will, shall be carried with us into the challenging days ahead; that nothing petty or groveling shall mar our future plans and deeds; that we will henceforth be courageously inhospitable toward that which harms mankind, and aggressively co-operative with that which helps; and that we will ever seek to leaven all the circles of life with the spirit of the Golden Rule, remembering that God is Love."

Let us face the future with purpose fixed to learn its lessons with humility; to meet its responsibilities with resolute will; to bear its crosses with patient hope; to be absolutely just and generous in all life's relations; to be too busy with the highest duties to remember injuries, and too magnanimous to cherish bitterness; to seek to keep the relations among all classes equitable and beneficent.

May we ever think of others, not as selfish competitors whom we should hinder, but as creative cooperators whom we should help.—George W. Truett.

With the coming of the New Year make one good resolve of supreme importance. Determine to keep the Lord Jesus Christ before your mind this year as you never have in the past. Let your consciousness of His daily presence with you become more vivid constantly. Try to live so as to make your friends think of Him. For you, as for Paul, let to live be Christ. So shall this New Year be the most useful, the happiest, and the best of your life thus far.

I see not a step before me,  
And I would not if I could,  
For I know that to those whom Jesus loves  
There can happen only good.

Consider each day to be the beginning of a New Year, and begin it with one lofty resolve which shall include all things. Let it be to walk worthily of your high calling as a child of Infinite goodness, for you are made in His likeness, and your only true inheritance is from Him. In this sense of Divine Sonship you have wholeness, holiness, joy, love and peace. Walk consciously with your Heavenly Father in the midst. Then you will neither stumble nor cause any to stumble over you. Bearing aloft the cross of Truth, you will exemplify your true calling as "the light of the world."—H. L. Manning.

Jesus declared that God loved and sought out the last and the least and the lost among His children; and then He spent His whole life in seeking and saving such as Mary Magdalene and Zaccheus and the woman that was a sinner. He bade men love their enemies even as He said God always does—and then, amid the agonies of the cross, He did it. What He said that God was always doing, He himself put into actual practice. And His friends, then and since, have been convinced, not only by the confident assertion of His lips, but even more by the irresistible evidence of His life and love. Through Him they have found and experienced God, not so much in arguments as in action; working not only in and through Jesus but within their own lives as well.—Charles W. Gilkey.

"Let us be of good cheer; remember that the misfortunes hardest to bear are those which never happen."

# Along Dusty Highways and Muddy Roads in Assam

*The story of a tour made by three women missionaries in a Chevrolet car to attend an Association meeting*

BY MARION G. BURNHAM OF GAUHATI



A WOMAN'S MEETING AT AN ASSAM ASSOCIATION

**I**T'S a radiant sunny morning and Miss Ethel Nichols, Dr. Alice Randall and I are busy packing bedding rolls, bags and baskets of food to last for five days and then seeing to it that they are all safely tied on or stowed away in my Chevrolet touring car. Then off we start to join Dr. and Mrs. G. W. Tuttle and their daughter on the bank of the Brahmaputra. They have a Chevrolet similarly loaded and first of all we have to go down the steep bank, across the sand and get our cars safely on the ferry for the river crossing. That is soon accomplished and we go on our way with Dr. Tuttle in the lead, and as the dust is inches deep we have a pillar of cloud to follow all day.

The road was rough as well as dusty so we did not travel swiftly but we enjoyed the village life along the way. People came running out to see the cars pass and then stared in wonder to see a woman driving a car—that was a new one for them. We stopped an hour for lunch and then had to cross two rivers on “mars” or rafts made by putting planks across two rowboats. About four o'clock we entered the town of Mongoldai where we had planned to spend the night, but found the dak bungalow already occupied, so after a rest we started on for the next dak bungalow fourteen miles away. Unfortunately our pillar of cloud did not turn to a pillar of fire at night and in the dusk and dust of early evening we did not see Dr. Tuttle's car turn off the road to the bungalow, so we drove on for two or three miles before we were fully persuaded that we had lost our guide. You never saw a dustier bunch of people in your life than our party that night, but we felt better after we had splashed in a basin of water a bit. The bungalow had only two rooms and one of those was occupied and there was but one

bed in the room left for us. Two wooden beds were brought in from somewhere and we spent the night trying to find the soft side of a board.

One experience of the next morning was crossing a long bamboo bridge so full of curves and humps and creaks that we wondered if it would hold up for the crossing. A little later we passed a young Englishman who had stopped by the side of the road, and after staring at us in amazement he got into his exceedingly collegiate Lizzie and followed until we stopped to inquire the way. He was from a nearby tea garden and thought we must be completely lost; but about that time we picked up a guide sent out by the Association folks and after going through the tea garden, through two small rivers and some paddy fields we spied a crowd of people and some grass buildings and knew that we were at the end of our journey. The meeting place was on the edge of a big grassy plain only four or five miles from the lofty hills of Bhutan, the foothills of the Himalayas.

There was a house for the Tuttle family and one for us, each with three rooms and a bathing place. They were every bit made of grass and bamboo with heavier wooden posts; not an inch of string or a nail in them. There was also an immense “tabernacle” for the meetings made in the same way by the labor of 80 men from two nearby Christian villages working for three days. That in itself was quite a gift to the cause. Then there were shelters for the people and a “hotel.” There were beds in our houses made of bamboo with grass laid on top and it was fun at night to lie listening to the breeze rustle through the dry grass walls.

Early in the afternoon the Christian brothers and sisters began to come around to give salaams, and many of them slipped us an egg as we shook hands. We felt that they probably needed the eggs more



than we did, but we couldn't spoil their joy in giving, so presently there was a nest of eggs on our basha floor that was kept replenished all through the Association. Dr. Randall brought out her medicines and bandages and was the center of attraction for a large crowd whenever she started giving examinations or treatments. We gained a deeper appreciation of that phrase "being moved with compassion for the multitude" as the days went by. For here there was always a multitude at hand with all sorts of ills and never the first idea of how to care for themselves. We felt that they were like "sheep without a shepherd," too, for in all that big district of Mongoldai with its five thousand Christians there is only one ordained man and very few people who can read or write. That one man, Romanos, a real man of God, speaks two languages fluently, spent 190 days traveling among his people last year and is a blessing to all who know him. We thought it interesting that Nowhura, the village that was entertaining the Association, was Romanos' birthplace. When he became a Christian, as a young man, he was driven out of his home and village, but now some years later, the head man and 85 others of Nowhura are Christians and Romanos was leading this big Association right in that very town.

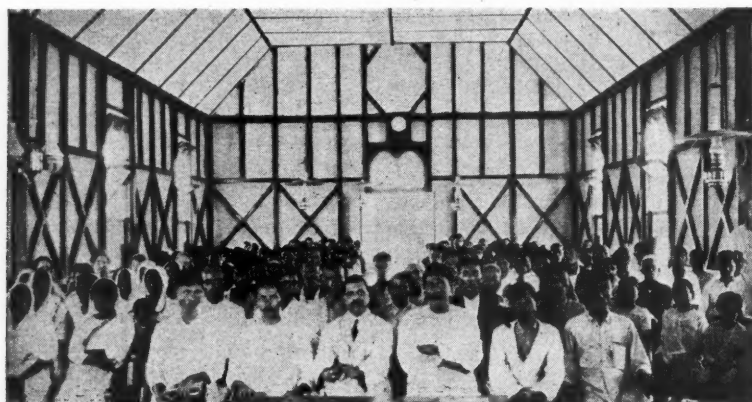
That evening at the first meeting of the Association seven or eight hundred were present, all sitting tailor fashion on the grassy floor of the big tabernacle. Lanterns tied on strong pieces of grass hung from the ceiling to give light. The women with their fat babies tied on their backs sat on one side of the speaker who was in the side center and the men and boys sat on the other. The people seemed happiest when they were singing their own Kachari tunes to which Christian words have been set and every meeting opened with a half hour of song.

The meetings were held from eight to eleven o'clock, one to four and six to eight or nine o'clock, and the highest attendance at any one meeting was about 1300. There were 48 churches in the Association ranging in membership from 14 to 188, and

some of their reports were encouraging, some discouraging. One church had put out 55 members because they used opium. The women of almost every church reported having Friday afternoon meetings, giving rice offerings and many of them go out in preaching bands. Sunday was a busy day with Sunday school, the baptism of 26 in a nearby stream, afternoon and evening meetings. At the afternoon meeting a fine looking young Assamese man, one of our Jorhat Bible School teachers, preached a stirring sermon in the most beautiful Assamese I have ever heard. I am convinced that the greatest need of Mongoldai and of all Assam is for more such consecrated Christian leaders from among the people themselves.

At 7:30 Monday morning we three ladies were ready to start for home, and we determined to catch the 5 p. m. ferry across the Brahmaputra at Gauhati. It was only 84 miles but that distance can be long sometimes. We found that there had been hard rain storms, so for miles we skidded and slipped over splashy, slippery, muddy roads. A shower came up, but we plowed on and finally the sun shone out again. When we could lift our eyes from the road we saw a beautiful world all washed clean, with fresh green leaves showing on some of the trees, others full of gorgeous red blossoms, and green grass springing up everywhere. We saw a crowd of folks on their way to a wedding, some walking, purdah ladies being carried in palanquins, and five decorated elephants loaded with guests.

Driving through the mud was a strain, but we made good time and at 3:15 the Chevrolet climbed the wet gangplanks on to the Brahmaputra ferry. The car was covered with mud to the top, all its bones were creaking and the luggage on the back was sagging nearly to the ground. But we have had the satisfaction of knowing that though probably we didn't do much good ourselves, we had taken a doctor and a school worker to a people who needed the doctor's care and instruction and who needed to hear about Christian education for their girls.



A BIBLE CONFERENCE IN ASSAM

## Board of Missionary Cooperation

### Quota Acceptance and Missionary Receipts

February is the favored month, under our Northern Baptist plan, for settling the amount of local church missionary quota. Besides the usual questions that come up in connection with quota acceptance, there is a special factor this year which will influence the action of many churches and that is the trade and industrial situation with its attendant problem of unemployment.

The question is, will churches be inclined to revise quotas upward or downward? The fine spirit shown by the churches in their effort to maintain missionary receipts for the current year leaves no doubt on the point of Northern Baptist morale. An overwhelming majority of the churches would bitterly lament any backward step in respect to missions. Nevertheless it is recognized that unless the situation changes in some industrial centers, some adjustments are inevitable. The churches with a membership fortunate enough to have escaped the worst effects of the business depression will know that a particular reason exists for every church which can do so to increase its quota. By the same token, individual givers who are able to make substantial "over and above" donations will have an opportunity to do good by giving full play to their generous impulses.

Mr. W. C. Coleman has urged that if people find it necessary to cut down their expenditures, their pledges for the support of the local church and the denominational work should be cut last. The report of missionary receipts for the first half of the year proves that Mr. Coleman's view is that of a great many loyal Baptists, for while the situation is not what it should be, the financial showing is better than most people expected it to be in view of the state of the country. At the end of October we were \$82,600 behind the record for the first six months of last year. In the month of October our receipts were 95½ per cent of those for October last year. This was a slight gain over the preceding month, for in September the percentage was 95. Many of our people have keenly felt the pinch of hard times, but the figures prove that there is not the slightest intention on the part of Baptists to sacrifice the missionary interests of their denomination. Sacrifices of personal interests have been a good deal more common than reduction of missionary pledges.

Twelve reporting areas are actually ahead of last year's record and two of them are industrial states of the first importance. Here is the list: Colorado, Connecticut, District of Columbia, Maine, Massachusetts, Nebraska, New Hampshire, North Dakota, Oregon, Vermont, East Washington and Wyoming. Another encouraging fact is that for the single month of October fifteen states reported gains—almost half of the list. These states were Colorado, Connecticut, Massachusetts, Minnesota, Nebraska, New Hampshire, New Jersey, New York State, New York Metropolitan, South Dakota, Vermont, East Washington, Wisconsin and Wyoming.

It may not be numbered among the sweet uses of adversity, but there is a certain thrill not unmixed with pride in watching the steadfast churches which are making it pos-

sible to report 95 per cent. missionary collections at a time when the average business recession is said to be 35 per cent. It not only makes possible the real advance which Dr. Beaven sets as the goal for the year—since the best months from the standpoint of receipts are yet to come—but this splendid morale should have a decided effect in keeping up the standard of quotas for the year ahead.

### The Church Calendar as Missionary Literature

To circulate almost two million pieces of missionary literature at a cost of less than \$200 sounds like a fantastic proposal. Yet the thing has been done, as the record of our Northern Baptist Church Calendar Service shows. In the period May 1, 1929, to April 30, 1930, inclusive, the total number of calendars distributed was 1,961,360. The cost of production and distribution exceeded the receipts from calendar sales by \$191.59.

Because this is by far our cheapest form of missionary publicity and also because its circulation has unique elements of value not found in any other medium, a special effort is being put forth to build on the foundation that has been laid since the Church Calendar Service was instituted. Two problems to be dealt with are the need, in some cases, of more space than is available in the forms now used and a better adaptation to the needs of churches which depend upon the mimeograph instead of the printing press to produce their local announcements.

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### The Week of Prayer

The first week in January has long been observed by evangelical churches in this and other English-speaking lands as the Week of Prayer, with daily services provided in the program. The Evangelical Alliance prepared the program for the Week until recent years. After the organization of the Federal Council it came to be felt that the program prepared in England was not thoroughly adapted to the use of churches in the United States, and the Federal Council committed the task to its Commission on Evangelism, of which Dr. C. L. Goodell is secretary.

In issuing the call the Commission emphasizes the possibility of building upon the impetus received from the 1900th anniversary of Pentecost, making the Week a steady seeking after the endowment of power through the Holy Spirit. On Sunday, January 4, ministers are urged to preach upon the theme "World Evangelization." For the successive days of the week special aspects of this general theme are presented, with suggestion for meditation and prayer. The themes are as follows:

- January 5—Thanksgiving and Confession.
- January 6—Church Universal.
- January 7—International Fraternal Cooperation.
- January 8—Foreign Missions.
- January 9—Family, School and University Life.
- January 10—Home Missions.

The full programs can be secured on application to the Federal Council Commission on Evangelism, 105 E. 22nd Street, New York.

## Romance in Christian Americanization

By MRS. EDWIN H. KINNEY

In the fall of 1929 the Immigrant's Protective League at Hull House telephoned Miss Palmer, our Christian Americanization Missionary for Chicago, asking if she would see that a Greek man had some help in preparing for citizenship. Miss Palmer looked the matter up at once. She found that Mr. K. had come to the United States seventeen years ago, lured by the report of high wages. He left his wife and a tiny baby behind, hoping to be able to send for them soon. Before he could do this, however, the war came on and he enlisted in the United States army. When he was mustered out he was offered his citizenship papers but refused them, for he had determined to return to Greece. Just then word came of the terrible Smyrna massacre. His family was lost and for months he did not know whether they were dead or alive. When his wife was found she sent word that she feared if he returned they would all starve, for there was so little work. She urged him to stay in the United States if he could get a job. He came to Chicago and got work as a waiter in a restaurant owned by a Greek man who became greatly interested in his case.

Years passed. Mr. K. worked and scrimped and saved, sending money regularly to his wife and putting some in the bank, with the one big end in view of bringing his wife and child to be with him. When the necessary sum was reached he went to Hull House to get help in making out the papers to be sent to the consul. Then came the staggering news that since he was not a citizen his wife would have to wait her turn on the quota which was then filled for twenty-five years ahead.

Crushingly disappointed but without bitterness he started in to study for his citizenship, knowing that at the best it would be two years before he could bring his family in that way. It was at this time that the Immigrant's Protective League appealed to us.

His work made it necessary for his lessons to be at odd hours, and since he could not read or write in any language patience and determination were required by both teacher and pupil. His dogged persistence through the winter won the respect and keen interest of everyone who had any connection with the case. But progress was slow

in his struggle with the queer signs and sounds. Then in July came the glad and startling news that since his wife was born in Smyrna she was eligible to come in on the Turkish quota which was not filled.

Late one evening in August Mrs. K. reached Chicago with a daughter taller than herself, a daughter whom Mr. K. had not seen since she was six months old. There are no words to tell adequately the excitement of that day.

In the morning Miss Palmer was shown through the little flat that had been carefully cleaned and furnished. Part of the money necessary to have everything so nice had been loaned by a Greek friend. Every detail had been planned and replanned that the welcome might be beautifully expressed.

Miss Palmer and I went to the station and I shall not soon forget the look on the faces of Mr. K. and his Greek friends who watched with him so eagerly. And when at last the train came in and Mr. K. with one friend slipped by the gate official and ran down the platform, something in my throat shut up tight.

Miss Palmer was the first American to call at the new home after Mrs. K. came. Such a welcome as she received! Mrs. K., careworn and tired, was nevertheless very gracious in her courtesy. When asked how she liked Chicago she replied through an interpreter: "I like any place where my husband is. I would go to the moon to be with him." Then she added: "I pray the God every day for my American friends who helped me come to my husband." That is one of the happily ending romances of our work.

I have received two letters which interest me greatly. The Mrs. Allyn to whom the first is written has long been a Christian Americanization Volunteer in Cheyenne, Wyoming. Through personal courtesies—help with the language and American customs, kindness to the children, standing by in times of grief—Mrs. Allyn and several others of our Cheyenne Baptists won the confidence of a number of Japanese people. From this beginning some became Christians and members of our church. Mrs. Hashimoto, the writer of these letters, went back to Japan for a visit, but when she and her husband got there he decided it would be best to remain. So

Mrs. Allyn wrote to her about church letters and after much writing back and forth this note came as an official request to be presented to the church. Mrs. Hashimoto is one of eleven women returning to Japan as Christians because of the personal ministry and loving kindness of our Cheyenne Christian Americanization Volunteers. We give her letter to Mrs. Allyn without editing:

*My dear friend:* Please excuse me for writing you so late. How are you and all your family? We are getting fine. I suppose you had enjoyed a Merrey Christmas. We had just same.

Mrs. Allyn you will be surprised to hear this. Many Christian and many church in every big town in Japan. I was going to Baptist church every Sunday. I sure like to go there and learn English Bible at Sunday school. Miss Latita Hannah teaching English Bible class in our church. Many pupils learning there. Which she came to Japan five years ago for a missionary work from America. One day she made a speech in Japanese and it was a very good. She teaching music at Girls School of Kokura. She sure a good and kind. Mr. Uyeyama is minister of our Baptist church. He has been in Denver, Colorado, few years ago he said. Which he was in America three four years. Mr. & Mrs. Uyeyama are very good to me.

How is everybody at your church now I always thinking my friends in Cheyenne and talked about your kindness to me. If I am free myself I surely would like to go to America again but we decided stay in Japan. I cannot see America any more. When I try to writing a letter tears ran on my face which I think too much of Cheyenne, that why I never get finished before. I am very much to be ashamed not writing you till now.

Mrs. Uyeyama sent me a letter very often she tell about Cheyenne. Mrs. Osada sending a letter all the time to me. Last year we stopped and see her we have a good time with her and took a picture with all together. You have seen the picture that I sent to you which I message to Mrs. Nyehara for you one. The manners and customs are different here. Very hard to me learn every things same time.

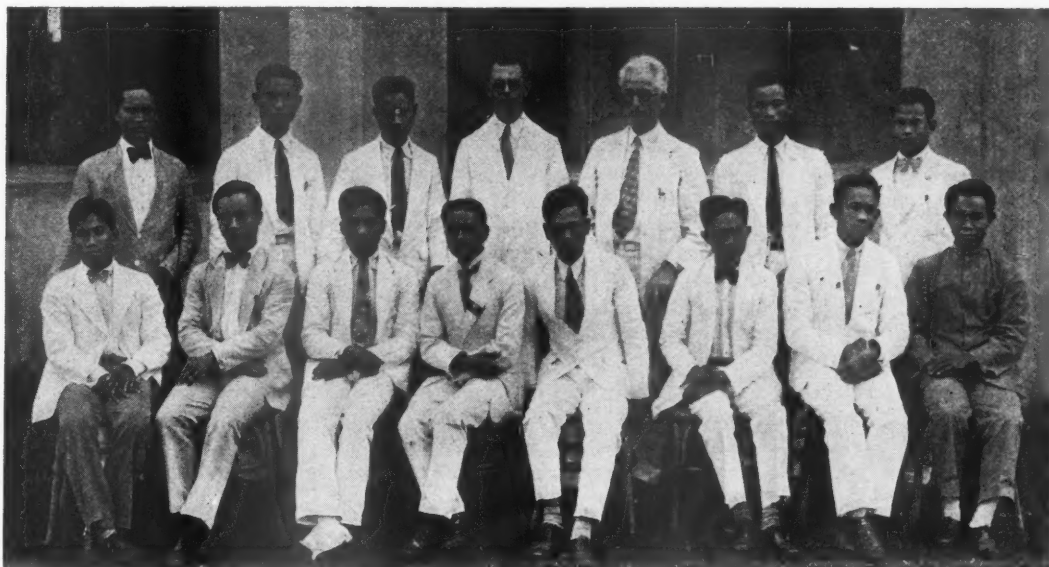
Please writing me if you have time. Please give my best regards to all my friends. I will better writing next time. Be blessing you all. *Hatsuye Hashimoto.*

*Mr. F. H. Allyn, Dear Sir:* Thanking your Mrs. very much for giving me information about my religion. Will you kindly send me a recommendation letter which I could bring to our church and continue my holy religion. Thanking you ever so much for the favors, Very truly yours,  
*Ruby Hashimoto.*



## Bringing the Gospel to the Mountain People of Panay

BY A. E. BIGELOW



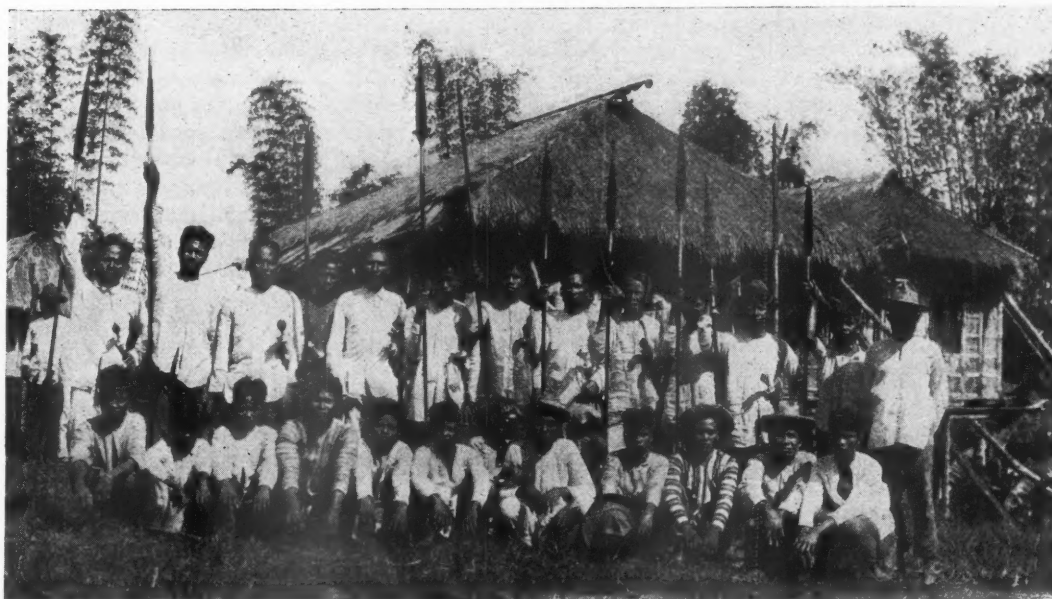
MISSIONARIES PAUL SORNBERGER AND A. E. BIGELOW WITH THEOLOGICAL STUDENTS AT CENTRAL PHILIPPINE COLLEGE. LEON PENIALBER, MENTIONED IN THIS ARTICLE, STANDS AT MR. BIGELOW'S LEFT

THERE are thirteen in the picture, in reality there are only twelve who are matriculated as theological students. The odd one is only taking homiletics. Already I have marked an Andrew among them, for he has been successful in winning the family of his washerwoman, and they have united with the Jaro Baptist Church. There is a quick, outspoken Peter among them, and I am wondering if the future will make him a

real leader. There are two fiery-spirited Boanerges also, but for the most part they are all just a group of faithful plodders, doing their best, which is not much in some cases. My purpose, however, is to introduce the man standing at my left, Leon Penialber.

Leon has been teaching in a mission primary school for many years, at Tuburan. (This word means "a spring" in Visayan.) As head teacher he has had

charge of the church work in the place, and has done itinerating work in two others. On one occasion he accompanied Mr. Munger on a trip into the mountains of Panay, where they spent a week visiting mountaineers connected with our work. As he received no support from the mission as teacher, for we expect our schools to pay their own way, his growing family forced him to leave that work and seek employment



PANAY MOUNTAINEERS WITH THEIR SPEARS

which would help pay the grocer's bills. Last year one of the pastors talked with him about giving his life to the ministry, and he promised to do so, if he could get more training, so we took him into Central Philippine College as a special student, as he is not a high school graduate.

Early in the year I designated him to his home town and two other small churches nearby, Ulayan and Malag-it. The first had been wrecked by the Adventists, but he has been able to get them on their feet again, and they now give promise of real growth. The other had been given an almost mortal blow by a pastor who went into gross sin after a long and useful life of service among them. In three visits here Leon so stirred them up that they decided to rebuild their chapel, the iron roof of which was stored under a member's house along with the hardwood posts.

On one of my tours I visited a church in the field where Leon was help-

ing with some special meetings undertaken by another student. Much to my surprise he brought to me five mountaineers who had come there to see me. I found that two of their number had been imprisoned on a false charge—so Leon represented, and I fully believed, when I heard the circumstances. When I returned home I at once wrote a letter to the constabulary officer of the place and sent it up by Leon. In two days he was back with the news that the men were free!

One of their headmen came to thank me for what I had done, and I made a bargain to meet him and a number of his people in Malag-it, which is up near the mountains. Accordingly I started from home early in the morning, and thanks to train and buses, I was in Malag-it for dinner, over 100 kilometers away. But noon on Sunday there were over 100 mountaineers present, about half of whom carried war spears and war swords. They attended our services

and the workers who went with me greatly enjoyed telling them of Christ and having a good time with them in private conversation. One fine fellow quickly said that if they had a guide they would be able to do right. I had long waited for this opportunity, for no one is successful with them till he gets an invitation.

I immediately proposed to send them a preacher and asked them if they had a choice. They immediately suggested that I send them Leon. They have confidence in him and as he has helped before, they believe he can again, so it was agreed that Leon should stop school in March, and become their guide, along with the work at these other places.

These people are spirit worshipers whom I have greatly longed to reach. This seems to be the open door, and therefore I hope the denomination can go over the top in gifts this year so that I can send Leon to shepherd the lost on the mountains.

## The Baptist Regional Conference in Estonia

*Tallinn (Reval), August 29 to September 2, 1930*

REPORTED BY MRS. MARY CORJUS

THE first meeting with our guests at the station was very beautiful. Leaders of the Estonian Baptist Union and a choir greeted Drs. J. MacNeill and J. H. Rushbrooke, the president and secretary of the Baptist World Alliance, our old friend Dr. W. O. Lewis, as well as Mr. W. B. Lippard, who was in Tallinn some years ago, Dr. G. Laws of England, Rev. and Mrs. T. Gerikas from Lithuania, and our neighbors, ninety strong, from Latvia. Nature poured sunshine over us and God's sunshine radiated in all those Baptist faces, as hearty words of greeting were spoken and the Estonian and Latvian choirs sang. The daily papers said: "These people did not look gloomy as we had thought Baptists to be, but they were a crowd full of life and joy. And the majority of them were young people."

The addresses of our guests were very necessary for our development. For example, when Dr. W. O. Lewis spoke about the printing press and mentioned organization of various branches of work, we felt he "hit the nail on the head," as we say. Organization has been fought against in this land by some who have not grasped its value. As I sat and looked at the pictures that Mr. Lippard showed of Baptist work in

different parts of the world, I heard remarks like these: "Oh! and ah!—so many Baptists, and what beautiful churches they have! There seem to be many educated people among them; we thought nearly all the Baptists are poor and uneducated. What a lot of missionaries, and Baptist Negroes. . . ." And so the talk went on in a suppressed voice. When the last picture—that of Christ—appeared, there was a deep silence in the whole room; it seemed to speak to every heart and we wished it could have lingered a little longer on the screen. It was worth all the trouble of coming a long way: seed sown for eternity.

I can only mention some of the "high points" in the experiences of the conference days. There was another fine service in the Second Baptist Church on Sunday morning: Dr. Rushbrooke unfolded before us a picture of our Lord, crucified and risen from the dead. He spoke with warmth and earnestness and we felt we had the same Christ—the hope of glory.

In the afternoon our Baptist festival service was held in a large, historic Lutheran church. This in itself is unusual in this country. Rev. G. Laws spoke some words of greeting, Drs.

Rushbrooke and MacNeill gave the addresses. It was an inspiration to hear about "Baptists in history," and we could have gone on listening, not only about interesting figures but about men and women who gave their lives as a sacrificial testimony to the truth in their hearts. One becomes eager to further the same cause in our day more than ever; the work of the Kingdom of God becomes so important and urgent. And those moments of a new dedication of self to that which is most worth while—are unforgettable. With new vigor we look upon our task, grateful to Him who has "strengthened the weak hands and confirmed the feeble knees."

And when our president spoke we felt proud of him. Our hearts grew wide while we listened to his words, which were inspired by a greater Presence. When he closed, the congregation, prompted by an inward affirmation, repeated "Amen," and then everybody joined in the great hymn, "All hail the power of Jesus' name."

On Monday night crowds of people like a stream moved to the conference hall. Again and again remarks were heard, "Is it possible that this is the last meeting?"

The love of God was poured out into



ARRIVAL OF FOREIGN DELEGATES AT THE RAILROAD STATION IN TALLINN (REVAL), ESTONIA, AUGUST 29, 1930. IN THE FRONT ROW MAY BE SEEN REV. ADAM PODIN (LIFTING HAT), REV. GILBERT LAWS OF ENGLAND, DR. JOHN MAC NEILL, DR. J. H. RUSHBROOKE, MR. W. B. LIPPARD AND DR. W. O. LEWIS. THE CROWD AROUND THEM ARE DELEGATES FROM LATVIA, LITHUANIA, AND ESTONIA

the hearts of all present. The addresses were appreciated, and also the choir singing. At the close, when our honored leaders from abroad sat on the platform, Rev. J. Lipstok, the president of the Estonian Baptist Union, translated by Tabea Corjus, expressed the joy and gratitude of the Estonian Baptists for this conference and their visit. Then young girls stepped forward, each one carrying a small gift of remembrance to those who had during these days enriched our hearts with spiritual blessings. The recipients at first stood silent. I suppose they had to recover from the surprise! And then they expressed their feelings and joy, looking into a large number of beaming faces. In such moments one knows that we belong together and we really and deeply love one another. The close had come—the waving of handkerchiefs, everybody standing and singing “We shall meet again!”

On the next morning the Latvian and Lithuanian friends are leaving. A big crowd is seen on the platform, exchanging words, national ribbons. The Estonian choir sings, the Latvian male choir replies with a song that has been made for the occasion: “Eesti, thou art no more a slave, use thy freedom for God and help to loosen thy fellowmen from the chains of sin.” Then, joining hands, everybody sings “Blest be the tie that binds”—handshaking—waving of handkerchiefs, and soon they are out of sight. The Estonian Baptists then go

to the harbor, in order to see off Drs. MacNeill, Rushbrooke, Lewis and Laws. Presented with flowers, they go on board and join in the singing of the Baptist crowd: “Always cheerful, always cheerful, sunshine all around I see”—waving, until the ship turned, and then nobody seemed in a hurry to go home.

#### Extract from local paper, *The Tallinn Rahvaleht*, on August 30

VISIT OF BAPTISTS IN TALLINN  
*NOT UNNATURAL BIGOTS, BUT A COMPANY FULL OF LIFE AND JOY*

On Friday morning about 150 Baptists arrived in Tallinn from Riga. They came to attend the Baptist Regional Conferences, which are held Aug. 29-Sept. 2. They were met by about 100

people of like beliefs. The visitors came from Latvia, Lithuania, England, Canada, America, Sweden and Finland.

The welcome speech of the president of the Estonian Baptist Union was in Estonian, translated into English and Lettish. The Estonian choir sang before and after the speech, a song with a characteristic joyous tune.

The visitors greeted the Estonians very heartily, and the Latvian choir sang the Estonian National anthem.

People who think the Baptists out-and-out pious bigots, which was our opinion up till now, do not really know them. Those whom we saw at the station were nearly all young people, a number of them bearing the uniform of our best high schools. The visitors stepped out of the car with happy, smiling faces, and flowers in their buttonholes. No shadow of the atmosphere of queer devotees, not even in the faces of their leaders. Drs. J. MacNeill and Rushbrooke, president and secretary of the Baptist World Alliance, are both well-known, learned men. The same impression we had of the president of the Estonian Baptist Union, Rev. J. Lipstok, Mr. H. Dahl and others: respectable-looking gentlemen, gathering to manage their business. The Baptists are also good patriots. In the beginning of his speech the president of the Estonian Baptist Union said: “We welcome you in the capital of our free state, which cannot be equaled with another.”



HOW THE LATVIAN VISITORS USED A CHURCH FLOOR FOR SLEEPING QUARTERS



## News from the Mission Fields

*An Intimate View of the Life and Work of Our Missionaries as revealed through Gleanings from their Letters*

### A Pretty Picture of Mission Life in Vinukonda, South India

From the missionary bungalow in Vinukonda which is the home of Rev. and Mrs. P. S. Curtis, Jr., comes this glimpse of homelike work:

"Our new headmaster is Mr. B. Devadoss. He is a young man fresh from training and is very enthusiastic about his work. He has started a school garden, and has planted tomatoes, peppers, squash, roselle, lettuce, pumpkins, beans, and several varieties of flowers. The children are weeding and watering the garden."

The Curtises' little Philip had his first birthday, which was celebrated by a sports' day for the children. They had a great time, but note what they did for the birthday. Mrs. Curtis says: "On the morning we were attracted to the front of the house by sounds of great activity. We found the children busy weeding the paths and driveway, and bordering them with rows of white stones, and between the trees they had stretched strings of colored paper pennants—all this in honor of the little white baby in Vinukonda bungalow where there has not been one for many years."

Life at the Curtis bungalow is busy. There is an English service Sunday evening; the girls are happy to have a sewing class on Wednesday afternoons, each girl having a little sewing bag with one spool of thread and a needle case with two needles. Saturday mornings there are Bible stories, songs and sometimes handwork and sewing for the children of the Hindu caste people gathered in by the Bible women.

### Dr. Richard S. Buker Tells of Baptizing Eight Lepers

From Kengtung, Burma, Dr. Buker writes: "How everyone hates to have anything directly to do with the lepers! Although the Shan is hard to win to Christianity, the old Shan leper who has experienced the misery of rebuffs and hard knocks finds in Christianity the real thing. All of my Shan lepers who are

being fed and treated in their little colony have been baptized. (The other half of my lepers are Lahu and there are four Shan lepers). Two of the Shan leper women, when they first took medicine, refused to be treated because they thought they had to become Christians. Now they have been baptized of their own free will, though they knew that food and medicine would be theirs whether or not they were baptized."

### The China Baptist Alliance Starts Out Well

The first national conference of the China Baptist Alliance, organized at Shanghai College in August, was an event of marked importance for the future of our Baptist work in China. Eleven church organizations were represented by nineteen delegates. Shanghai College and the Chinese Baptist Publication Society were included. One delegate came from far away Szechuan, West China. A strong desire for fellowship, contact, cooperation and closer unity characterized the sessions. This is the stated purpose of the Alliance: "To unite the Baptist churches of the whole nation in a common effort to set forward the work of the Kingdom of Heaven." The necessity of basing the Alliance on the Chinese churches and not on any mission was clearly recognized. Missionaries were present as delegates and in full fellowship but missions as such had no recognized part. The modest budget fixed upon—only \$700—was deemed within the power of the constituting bodies to raise. Chinese leadership on a self-reliant financial basis makes a good platform for the start. The organization is simple—a president, Rev. Chow Pei Ching of Canton; an executive committee of five, Dr. Herman Liu, chairman; headquarters at the Publication Society. A larger convention is planned for next year and meetings once in two years thereafter. Attention will be given forthwith to frontier evangelism, young people's work, literature, and leadership training. The interest in the first

showed the missionary outlook of the delegates. There is much that the Alliance can do, and the movement is rightly felt to be full of promise for progressive unified work.

### Assam's Oldest Mission at Sibsagor and Its New Life

The oldest mission station in Assam is Sibsagor, established in 1841 and long a center of our missionary activities in the province. Now it has but one missionary family, yet its needs were never greater. Rev. V. H. Sword has been on the field since January, 1929. He found a prodigious task—almost impassable roads, churches and buildings alike in need of renewing. A census showed nearly 2000 church members and 30 organized churches, besides Christians of other denominations, mostly German Lutherans. Touring for the year (6000 miles) took the missionary to all the churches once, to some five times. He met discouragements but many more encouragements, and had the joy of seeing 120 converts baptized. Two new churches organized, three more nearly ready, two new buildings dedicated, 18 asking for baptism in a new "tea garden" meeting, blessed results from bazaar preaching on Sunday—these are proofs of a consecrated service which is revivifying an old field spiritually.

### Touring in Almost Virgin Soil in the Chin Hills

At the last Haka Association, in the Chin Hills of Burma, Missionary Chester U. Strait baptized twenty-five, the most at any one time since coming on the field. He toured ninety days from January to May, starting with local Associations. He gives this poetical touch to touring: "The individual tours were much the same as ever. We had elegant weather; the superb scenery grows more superb the longer one is here. I saw some of the finest sunsets during this last open season I have ever seen. As to accomplishing the actual purpose of the tours it blends in well with the weather, the scenery, and the sunsets."

As an illustration, in one village when he came there were three Christians, the preacher, his wife and a school teacher. He left a Christian group of forty in this village.



MORGAN HALL, GIRLS' DORMITORY AT VIRGINIA UNION UNIVERSITY

### Dedication of Morgan Hall, Virginia Union University

The tenth anniversary of the election of Dr. William John Clark to the presidency of Virginia Union University, a Baptist school for Negroes in Richmond, Virginia, was celebrated on November 14, by the dedication of Morgan Hall, the handsome new dormitory for girls. The erection of this building at a cost of \$120,000 was the result of an intensive financial campaign in which over \$100,000 was contributed by the Negroes themselves, who were led in this self-sacrificing endeavor by President Clark. Northern Baptists who through our Home Mission Societies have made investments in Negro education during many years may rejoice in these visible dividends. The graduates of the school have played a large part in the program of their race.

Virginia Union is entering upon a new era of advancement. The faculty is being enlarged by additions of men and women trained in some of the leading universities of the country. Departmental organization is receiving state and national recognition, while annual enrolments that have taxed the capacity of the dormitories for men, and the admission of women in recent years, indicate both expansion and the permanency of the place the college holds in the affection and esteem of Negro Baptists. The insistence of the presidents of Virginia Union with regard to better equipment for Christian schools for the colored people, to meet the climbing educational standards of state institutions, from the days of Drs. King, McVicar and Hovey to the present administration, is having its fruitage. By reason of the faculty's emphasis on theological training and the strategic position which the Negro ministry has maintained in the progress of the race, Virginia Union has been enabled to make a

real contribution to Negro leadership throughout the North as well as the South. Of equal importance is the fact that in all other departments of the school there has been a decided quickening of interest during recent years.

### Missionary Long Puts Bengal-Orissa on the Horizon

In a letter from Midnapore, Bengal, India, Rev. H. C. Long, referring to the political situation and the reports in American newspapers, says he does not think there is likelihood of violent revolution there, although national feeling is undoubtedly running high. As for the policy of transferring authority,



WILLIAM JOHN CLARK

he says that because responsibility for mission work is being thrown increasingly on the Indian churches, it must not be supposed that the work of missions is almost done. Those few churches cannot in any time now in sight adequately cope with the gigantic problem of evangelization. There is tremendous need for more men to reach the millions who have not yet been touched by the gospel. While he does not question the wisdom of the policy of "devolution," both as a gesture of brotherhood and a practical way of getting churches to sense their own responsibility, he does not believe the time has come for the missionaries to pull out and leave them, even though money grants be continued. His mission is too undermanned now to do its work adequately; and since 1916 the

work for the 2,000,000 Bengalis in his field has gradually decreased—a heavy burden for the already overburdened missionary to bear.

### Helping Workmen to Get an Education in Congo

In Banza Manteke, Lower Congo, a night school is held three times weekly for the workmen engaged on the big building program which in less than three years has replaced a few grass huts on a bare hilltop with a group of attractive brick buildings surrounded by growing trees and shrubs. The classes have been eager to learn, and the school has proved its value in getting and holding the better class of ambitious Christian young men, while exerting a restraining influence on all. An outstanding feature of Sunday is the splendid large Sunday school in which the hundreds of students, workmen and neighboring village people have been gathered under the superintendency of Miss Mary Bonar, teacher in the Mission school. There is one class of forty women, the greater number of whom walk three miles to attend.

### A 6,000 Feet Mountain Climb in Northwest China

"From Sadon, some distance from Myitkyina, Burma, Mr. Bahrs and Mr. Dudrow prepared to leave on an extraordinary trip over the mountains into the Lisu villages of China, where there were a few Christian villages but no missionaries. No white person had been there for fully twenty years," writes Mrs. J. Ross Bahrs from Rangoon. "It is a dangerous, hazardous and wild journey not to be taken by women and only by the strongest men. One passes through thick jungles where one cannot ever walk upright but has to stoop over and prowl through like tigers. There are no bridges but plenty of cold mountain rivers that one has to swim across. Mr. Bahrs says he went straight up over stones and boulders. His shoes wore out and the donkey wore out, so they had to throw all their bedding and food into the jungle thicket and just hike or freeze in their tracks. From 600 feet at Sadon they climbed to 6,000 feet in China, but they report that the trip was worth it all. The people were overjoyed to see them. They gave them food and blankets and showed real hospitality. They were quite a curiosity and people came from other villages just to look at them; and they couldn't have been very good looking in those borrowed Chinese

clothes that were much too small. Twenty men and women were baptized at these villages while they were there. A young Karen preacher does fine work there with the young people, especially in music and evangelistic work. They have no books whatever except a Gospel of John and a song-book. There is no doctor within miles and miles."

### Has Your Church Mission Box a Spider Web?

Here is the story that creates the unusual question above: A painter was once asked to portray "A Decaying Church." He placed on the canvas a fine handsome building, and a large number of fashionably dressed people going toward the entrance. In the lobby, where it could be seen by all who entered, was a box with a slit, and on this box was written in large letters, "FOR MISSIONS." But over the opening a spider had woven its web! (From *League Letter on Stewardship*, edited by Sue Weddell, Department of Young Women's Work and Missionary Education, Ref. Church in America.)

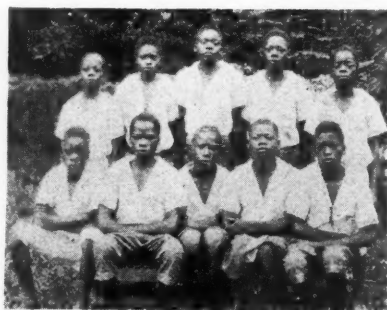
### Dr. Franklin Baptizes his Daughter in Shanghai, China

In the beautiful new baptistry at Shanghai College, Shanghai, East China, on Sunday, October 26, Carolyn Franklin, daughter of Foreign Secretary and Mrs. J. H. Franklin, was baptized. Dr. Franklin administered the ordinance and in writing of the joy of so doing he says: "Carolyn has for several years shown an interest in Christian discipleship, but her parents have never urged her to make the decision. Last Easter at Shanghai College she was much impressed by the services of the day, including the singing at sunrise on the campus, and the pageant an hour or so later. She definitely decided that day that she would be baptized and recently she felt that her witness could be given best at the College. So she has been received into the membership of the Shanghai College Church, which proposes in time to give her a letter to some church in America." Four children of missionaries, Marie, James and Harriet Hanson and Mary Ellen Kelhofer, and two Chinese students, were baptized at the same time.

### First Mala Converts in the Podili Field, South India

"October 19 will be remembered as a red-letter day of the Podili Mission," writes Missionary T. V. Witter of Po-

dili. "In the afternoon seven women and eleven men of the Mala group were baptized in a Mala hamlet where there had not been a Christian hitherto, and no work done except a single visit some years ago. Like the Madigas from which most of our Christians have come, they are outcastes. There has been an immemorial antipathy between the Madigas and Malas, resembling that between the Jews and Samaritans. This has made it very hard for the Malas to accept Christ for fear that if they became Christians they might have to eat and drink with Christians of Madiga ancestry. Consequently they have stood out. We have felt very badly that this should be and we have been praying that God might open the hearts of the Malas on this field to receive the message, even as those on the adjoining fields of Kanigiri and Ongole. The whole affair has so evidently been the work of the Holy Spirit that we all acknowledge with joy and wonder that it has not been due to our efforts but to Him who has said, If ye ask anything in my name I will do it."



CHRISTIAN SCHOOLBOYS IN CONGO

### Special Training for Congo Evangelists and Teachers

"We have a group of twelve men here at Ntondo, Belgian Congo," writes Rev. Henry D. Brown, "who are receiving special training for the work of teaching and evangelism in the villages. Four have never taught before and expect to go out at the end of the six months' course. The other eight are teachers who have come in desiring to benefit by special study. Because they are dignified by the name of teachers does not mean that they are prodigies of learning. In Old Testament study they heard that when the birth of Isaac was announced to Abraham he was 99 years old. Upon being asked what his probable age would be when Isaac was born, one young man, bursting with zeal, declared it to be twenty. However, this group is very

anxious to learn and is doing its best to profit by the daily instruction. For some years we had hoped to be able to organize a boys' boarding school, and this year Conference granted us an appropriation which enables us to begin the work. The picture shows a representative group of schoolboys, all of whom are either Christians or inquirers. With boys of this age one has fine opportunities. They are impressionable, learn more quickly and are much more ready to be taught than the older ones. It is from such boys we should be preparing to draw our reinforcements for the outwork. If they stay in school long enough to attain a fair proficiency in their studies, and are able to get a supplementary course in teacher training, the standard of the whole district will be raised. At present we are too dependent upon the young man who has had no more than his village teacher has taught him, to occupy the place of teacher in the villages around us."

### Of One Blood—The Story of a Mexican Family

A little over a quarter of a century ago a Mexican family crossed the border from their native land into this country. They were of Indian ancestry and of the humblest origin. The mother carried a little boy baby in her arms. As the years passed, that little Mexican Indian baby boy grew up in the United States, attended our schools, heard the gospel, was converted to the Lord Jesus Christ, and entered our Spanish-American Baptist Theological Seminary in Los Angeles. After five years of intensive study and practical experience as pastor of a Mexican Baptist church, near the Seminary, he graduated with the highest standing.

Of Indian blood he had easily adapted himself to the high standards of culture in his American Baptist environment. He married an American girl of fine education and deep religious enthusiasm. She came from one of the best families of Southern California, but had dedicated her life to missionary service for the Lord among the Mexican people. Two lovely children, a girl and a boy, have come to grace their home.

Recently the mother was compelled to undergo a major operation. To save her life, after the operation, the doctor called for a blood transfusion. A number of Americans volunteered to give her of their blood. A drop of her blood was tested, and the physicians sought among the American volunteers for one whose blood was like hers. Not one of the Americans



seemed to have blood which was satisfactory. Her cultured Indian husband offered his blood. The doctor in despair tested the blood of this Mexican husband, now pastor of one of our prominent Mexican churches. Strange as it may seem, the blood of the Mexican Indian was found to be nearest to that of his beloved American wife. Gladly he gave of his life blood sufficient to save her life. Today she is well and strong. A new tie binds her to her husband. She says with pride: "No one can say now that I do not have Mexican blood in my veins." Truly God *hath* made of one blood all nations upon the earth.—*Edwin R. Brown.*

#### At the November Home Mission Board Meeting

At the November meeting of the Home Mission Board reports from mission fields were given Dr. Bruce Kinney on Indian work; Dr. Charles R. Shepherd on the Chinese on the Pacific Coast and Chung Mei Home; Rev. E. E. Sundt on rural life problems; Ataloa on Bacone College; and Rev. John M. Hestenes on Christian Centers. The significant point in these reports was that in spite of reduced budgets there has been a decided advance in all the departments of missionary work. In an editorial we have referred to the election of Dr. Dinsmore. The Board's official statement is as follows: "Dr. Carlos M. Dinsmore and Dr. Charles E. Tingley were elected secretaries in the Department of Edifice Funds. Dr. Dinsmore's employment will commence on February 1, 1931. The secretaries will perform such duties within the Department as are assigned to them by the executive secretary and the committee on edifice funds."

#### Personals from the Garo Hills Mission in Assam

From Rev. A. F. Merrill of Tura we glean these personals. First, as for himself, he feels that he has come to "belong." When he wrote, Mr. Harding and Dr. Downs were planning to initiate him into the ways of "touring," visiting outlying churches and schools which greatly need supervision. . . . Dr. Downs, at the Tura Hospital, has won his way into the hearts of the people, who constantly come for treatment. He goes to help them at all hours, and Mr. Merrill says it seems as though the Garos preferred to be sick in the middle of the night. Miss Blakely is a great assistant. . . . Miss Wright and Miss

Wetherbee are busy with the Girls' Middle English School, the Training School and the Kindergarten. Both have to struggle with a teacher-shortage. . . . Miss Holbrook teaches in the Bible School; edits the *Achikni Ripeng* (Friend of the Garo), the Christian monthly magazine of the District; is a leader and helper in the women's and church work, and was due to go on furlough about the first of the year. . . . Mr. Harding, principal and teacher in Bible School, in charge of the many churches and schools in the District, mission property custodian, translator and proof-reader of translations, administrator, executive and judge for the Garos—one man doing four men's work!

#### FROM HERE, THERE AND EVERYWHERE

Rangoon has an annual baby show, and at the 1930 show the baby daughter of Mr. and Mrs. J. Russell Andrus of Judson College won the gold medal and Rs. 200 (rupee 32c) out of a group of nearly 300 babies. She won on all-round development. The delighted father says: "We've deposited the money with the local branch of the National City Bank of New York, so that she may have it to spend when a student at Redlands." That's forethought for you!

The way in which the gospel need impresses a child is shown by the question of the missionary's little boy in Kiating, West China: "Mother, don't you think all the people in America ought to come out and tell the Chinese about Jesus?"

Pastor Fu of the Chinese Baptist Church in Kiating, West China, holds opium clinics, as a part of his effort to reach the people. At a clinic in the outstation of Hong Ya thirty-one came for the cure and twenty-eight stayed till apparently freed from the habit. "Mr. Fu uses some medicine and much prayer," says the report, and has been very successful. Opium was almost wiped out during the first years of the Republic, but was reinstated by the war lords as a means of revenue and is now a very terrible and widespread curse in West China. The European nations are by no means free from responsibility. Christianity meets a bitter foe in Western commercialism.

A conference on church architecture under the auspices of the Architectural Division of the Committee on Church Architecture of the Home Missions Council was held in Cleveland, in October, with the cooperation of the seventeen national church boards and other religious organizations maintaining departments of church building. Dr. George E. Merrill, secretary of architecture, represented our Home Mission Society, and spoke on "Prospects for a Distinctive American Church Architecture."

Missionary Mary A. Beebe of Moulmein sends a report of the Burma Baptist Missionary Conference and Burma Baptist Convention—the former in the beautiful new hostel for women, Benton Hall, Judson College, the latter at Ahlone compound. The report will have to go over to February; both meetings were marked by the seeking of pentecostal spirit and power.

Among possible projects mentioned at the China Baptist Alliance was the extension of work now being done by the Szechuan Convention among the Lolo tribe near the border of Tibet, and the work in and near Mong Lem, Burma, on the Chinese border, for the large Chinese population there. This region has been made familiar to our readers by the Bukers.

The Central Philippine College had its largest senior high school class this last year, and sent six of its girls to study nursing at Iloilo Union Hospital. At the Iloilo Association, comprising the Baptist churches of the province, the new plans toward self-support adopted the year previous were voted a success and a laymen's committee was appointed to follow them up. The churches raised about \$1500 for pastors' salaries, more than ever before, and voted to try for \$3,000 this year. The home mission society support two men entirely. This is real progress.

The Western Visayan Evangelical Convention is a newly organized body that represents all the evangelical churches in the Visayan dialect in the Philippine Islands. It is composed of church members, pastors and missionaries. It is a thoroughly Filipino convention, purposely so on the part of the missionaries. It is significant that the most important recommendation to the churches was the setting up of a fund to aid old or disabled preachers. This organization should prove a great help to the mission.



## HELPING HAND



60 years have passed  
 And now in the  
 New year of 1931  
 Numbers of women  
 In every part of this  
 Very large country  
 Expect to be glad and  
 Rejoice that our  
 Society is to celebrate  
 Another birthday, and  
 Recall the blessings of the  
 Years that are spent.

Light all the candles on the birthday cake, for this is the year the Woman's American Baptist Foreign Mission Society is to observe its 60th Anniversary. Plans are now under way for celebrations in each of the Districts and for a grand rejoicing at Kansas City. A new chapter telling about the sixth decade is being written by Mrs. Nathan R. Wood as a supplement to Mrs. Henry G. Safford's book, *The Golden Jubilee*. New literature about the Anniversary may be secured at headquarters. Mrs. Howard Wayne Smith is chairman of arrangements for the 60th Anniversary celebrations.

### How We Began

It was back in the days of crinoline when poke-bonnets were the vogue and parlors were filled with wax flowers and hair-cloth that a letter came from Burma, half-way around the world, to Massachusetts. It was an exciting letter—so challenging that parlors were opened and the poke-bonnets nodded vigorously while the letter was read. Mrs. Carpenter of Bassein had written to her sister, Mrs. Hovey, in Newton Centre, "*We can see as yet no helper (how she had begged for a helper in previous letters!); our signal of distress has been raised; our cry for help repeated again and again, but thus far*

*no one responds. We are doing all we have strength for, but we see the harvest perishing for lack of reapers.*" Think of the hundreds of villages in Burma without a teacher, think of the thousands of homes without a woman to visit them! "*I am not sure that you yourselves have not a work to do for missions at home—the forming of woman's societies auxiliary to the Missionary Union.*" Startling? A little; but they had thought of it before and always their husbands had said, "Send unprotected females to the Orient? Impossible!" This letter made it impossible for them to do anything but send help.

At a preliminary meeting held in the Baptist Church at Newton Centre to consider this appeal, a committee was

### The Honor Roll

Forty years is a long time to give to a profession—forty years in a foreign country, in a trying climate, carrying heavy responsibility. The Woman's Foreign Society is proud to claim ten missionaries who have given more than forty years of service. Strange to say, eight of them were in Burma; Miss Katherine F. Evans sailed in 1871 and gave 47 years of service, Miss Elizabeth Lawrence, who sailed in 1873, spent 44 years in Burma, Mrs. H. W. Mix, who sailed in 1879 and retired in 1926, is still on the field and still active in the work she loves. Miss Agnes Whitehead began her missionary career in 1884 and is still at work in Burma. Miss Ruth Ranney who sailed in 1884 and Miss Harriet Phinney who sailed in 1885 are still in Burma doing translations for the mission press. Miss Clara Putnam gave 41 years and Miss Louise Tschirch gave 43 years. Dr. Mary Bachelor has spent 53 years in medical missions in Bengal-Orissa and Miss Clara Converse, who sailed to Japan in 1889, is still active in educational work there.

appointed to prepare a circular to be sent to all the pastors in the Boston Association. Nearly all were ready to join in it cordially. On April 3rd, 1871, 200 ladies met in the vestry of the Clarendon Street Church, Boston, where they formally organized the Woman's Baptist Foreign Mission Society and elected Mrs. Gardner Colby president.

In the meantime letters had been coming to Chicago with much the same message. Mrs. Tolman, home on furlough from Assam, had been telling about the need for single women missionaries unhampered by the responsibilities of a home. On May 9th of the same year a large and enthusiastic meeting was held in the lecture room of the First Baptist Church of Chicago and the Woman's Baptist Foreign Mission Society of the West was organized. Mrs. Robert Harris was elected president.

### The Very Oldest Woman's Society

The first direct call for woman's work for women in non-Christian lands came through Rev. David Abeel, an American missionary in China. He was convinced that China could never be Christianized until the teachings of the Christian religion were taken into the homes which were the very center of ignorance and superstition, and the work could be done only by women. Burdened with this message, he returned to America on furlough in 1834, by way of England. In London he was invited to speak at a drawing-room meeting of ladies interested in missions. His vivid description of the condition of women and girls in China and India, followed by a powerful appeal that they send out educated, consecrated women who should visit the homes, win the mothers and gather the girls into mission schools, met with a prompt and hearty response. A group of women of different denominations at once formed themselves into a missionary society for promoting "female education in the East." This is the oldest Women's Foreign Mission Society in the world which still carries on its ministry in many lands.—Mrs. Henry G. Safford.

### Did You Know—?

That the first membership fees of the Society were two cents a week or \$1.00 a year in order that every woman might have a part.

That the slogan of each Society—East and West—at the end of the first year was, "Six missionaries all our own."

That when our girls' school in Ningpo,

China, was opened there were just two rules: One, no foot binding, and two, the betrothal and marriage of girls should be under the supervision of the mission.

That when Miss Anna Kidder started work in Tokyo in 1875 she was unable to engage or dismiss a servant or have a friend stay all night without asking permission of the police.

That at the end of the first decade there were 2,387 missionary societies in our Baptist churches.

That at the end of the first decade the two societies had sent out 56 missionaries and were supporting 98 schools and 98 native Bible women.

That "The Helping Hand" was a monthly magazine published by the two societies. Later it was incorporated as a section of MISSIONS.

That during the first 20 years there were only three doctors sent to the mission fields, but that during the third decade 14 doctors were added to the medical staff.

That in the past 60 years the Women's Foreign Society has sent 648 missionaries to its eleven fields.

That the last year we employed 2,043 national women who had been trained in our mission schools.

That the World Wide Guild formed in 1915 was the first union organization between the Woman's Foreign Society and the Woman's Home Society.

That the World Wide Guild has had 52 of its members go out as foreign missionaries; 37 W. W. G. girls have become home missionaries, seven field secretaries, two officers of training schools, two active members and two associate members of the Foreign Mission Board.

That the C. W. C. has had three of its workers enter foreign mission service; Miss Evelyn Cranska as an associate member of the Foreign Board, Miss Ruth Dickey as missionary to Congo, and Miss Helen Wilson as missionary to Japan.

That the most significant event of the year 1916 was the merging of the Free Baptist Woman's Society with the Woman's American Baptist Foreign Mission Society. Thus Bengal-Orissa was added to our foreign schedule with a group of efficient women missionaries.

That last year 388 Baptist women and girls received training in Oriental colleges.

That 2,956 girls were able to attend Baptist high schools, while 6,950 girls received a year of training in middle schools last year.

That last year 59,217 younger girls attended the elementary schools on our compounds and in the villages. Sixty years ago girls were not allowed to enter a school.

That 10 missionaries have given more than 40 years of service in the Orient. Eight of them were in Burma, one in Japan and one in Bengal-Orissa.

That White Cross work was started after the war; last year more than 21 tons of White Cross supplies were sent through the Central Shipping Bureau.

### The Union of East and West

The event which stands out with special prominence in the fifth decade is the union of the two Woman's Baptist Foreign Missionary Societies. In January, 1913, a committee composed of ten members of the Woman's Boards and five men representing the Northern Baptist Convention met in Rochester, N. Y., and outlined a plan for the formation of one society. Under this plan the Society was to be organized in two departments—the Foreign, with headquarters in Boston, to care for the work on the foreign field, and the Home Administration, with headquarters in Chicago, to carry on the promotional work in this country and to raise the annual budget. The entire field was divided into ten districts, each of which was to be responsible for the development of its own territory and for a

definite part of the work on the field.

The plan was approved and adopted by both Boards, each of which proceeded to appoint sixty delegates to a meeting called for May 17-19, 1913, in Detroit, for the purpose of effecting the unification of the two Societies. At this meeting a constitution and by-laws were adopted and Mrs. W. A. Montgomery was elected president. The first annual meeting was held in Boston in 1914. This movement has resulted in unity, efficiency, economy, denominational co-operation, enlargement of the work, and the development of many Baptist women hitherto untouched and uninterested.—*From "The Golden Jubilee."*

### Our Presidents

Many distinguished women have served as president of the Society:

#### SOCIETY OF THE EAST

Mrs. Gardner Colby, 1871-1890.  
Miss Sarah C. Durfee, 1890-1905.  
Mrs. M. Grant Edmands, 1905-1914.

#### SOCIETY OF THE WEST

Mrs. Robert Harris, 1871-1879.  
Mrs. H. M. Roberts, 1879-1880.  
Mrs. A. J. Howe, 1880-1893.  
Mrs. L. Everingham, 1893-1897.  
Mrs. J. R. Randall, 1897-1899.  
Mrs. J. E. Scott, 1899-1910.  
Mrs. Andrew MacLeish, 1910-1914.

#### NATIONAL PRESIDENTS

Mrs. W. A. Montgomery, 1914-1924.  
Mrs. H. E. Goodman, 1924-.



BAPTIST WOMEN IMPERSONATING THE GROUP WHO FORMED THE FOREIGN SOCIETY SIXTY YEARS AGO





## TIDINGS

### Some Fruit of Baptist Work in San Salvador

The friends of Colegio Bautista will be glad to hear that the foundations on the part of the missionaries to San Salvador are actually being laid. The many formalities in connection with the approval of the plans by the municipal authorities necessitated frequent visits on the part of the missionaries to the various offices. Miss Evalena McCutcheon writes: "We are impressed by the friendly interest and good-will evidenced by the officials toward us and our project. One official remarked, 'I am not a religious man, but I believe that you Baptists represent the best.' Oh, that more would come to us.

"Our school year closed because of presidential elections which will take place in January. For the first time we had government examinations. The children did very well indeed in their work and we were gratified with the examiner's report. He was amazed at what we had accomplished under such outstanding difficulties.

"Recently we had the joy of a new and unusual contact with a gentleman from the better class of society. He was an aged father seeking help for his son, a young dentist whose career was being ruined by the drink habit. He said: 'I have him in prison now so that we can rest, but we have decided that the gospel you preach here is our son's only salvation.' Our pastor has interested himself on the young man's behalf and we are praying that not only the son but the family may find the power of redeeming love.

"Communist meetings are not unheard of even in little Salvador. The government, however, keeps a strict lookout for such. Recently one of our humble Indian pastors was cited to the authorities as being a suspicious character. Brother Bran walked for miles in the hot sun with his thumbs tied together as is the method here for bringing in the accused. On arriving at the mayor's office he was confronted with the alarming accusation of being a disturber of the peace. And to the mayor's sharp question: 'What is your occupation?' he humbly but firmly replied,

'Sir, I am a follower of the Lord Jesus and try to preach His word. The official rejoined, 'Oh, so you are an evangelist. No harm here,' and much to his joy the Indian was allowed to return unmolested to his "occupation." It might be added that no one considered him a public danger or connected with communistic plans except the village priest and his followers who found this a convenient means of persecuting the beginning of our work in that Indian village."

### Training Leaders at Cristo, Cuba

Our mission school, Colegios Internacionales, at Cristo, Cuba, has just started on its twenty-fourth year, and according to present indications this

### A New Year's Resolution for Women Who Are Interested in The Baptist Missionary Training School

It is truly fitting that we, who are heirs of the fruit of heroic effort on the part of women of genius, should feel moved to resolve at the beginning of a new year to be more worthy of our great past.

Our Missionary Training School was founded fifty years ago to serve those who would serve the Master aright. Let us resolve then:

That in this new year we shall strive to see with the vision of our noble mothers, feel their ardor, promote their aims;

That we shall pray that every student in our School in the year to come shall find new vigor added to desire and desire blessed with power to do;

That each student may become a workman that needeth not to be ashamed, rightly dividing the word of truth;

That above all else we shall pray as the Master has bidden us, for more laborers in His fields so white to harvest.

—MRS. J. H. CHAPMAN.

year promises to be a fruitful one. The total enrolment is almost 200, which is exceptionally good considering the unsettled political and economic conditions of the island. There is a fine group of boys and girls this year and it is a pleasure to work with them.

We are justly proud of many of the former students and graduates. A large per cent have continued their studies at the University of Havana, and each year several of our graduates receive doctor's degrees. On our teaching staff, eight out of twelve are graduates of our own school, two of whom hold doctor's degrees, one in pedagogy and the other in medicine. We are particularly proud of a recent graduate who is today one of the most brilliant students in the University of Havana, and has won several high honors. But what has rejoiced our hearts more than the high honors is the fact that several months ago he accepted Christ as his Saviour and was baptized. Now, this young man and another university student (also one of our former boys) are conducting services in a mission on the outskirts of Havana.

### Of One Tribe God Made Us

#### HOPI INDIANS

On Tuesday the women from the two near-by villages come to the Community House to sew. They always bring their little children below school age with them. Last week while the women were sewing I was sitting on the porch washing my hektograph. Of course the children crowded around to see what this strange object was. They insisted on putting their fingers on it. I told them they couldn't do that. One little boy just couldn't resist the temptation so he touched it. I scolded him and looked up to see his big brown eyes filled with tears. Berny Leo knew he had done wrong yet he didn't want me to be cross with him, so he said in a very sorrowful tone the only English word he knows, "Hello."—*Lolita Stickler.*

#### KATHERINE HOUSE OF CHRISTIAN FELLOWSHIP, EAST CHICAGO, INDIANA

A little six-year-old crippled boy who never has nor ever can walk was carried six blocks several times by his mother because he begged so to come to Vacation Bible School at Katherine House. We also had two small Mexican children that could not speak a word of English. Their mother told me they learned at least a word a day and could sing our songs in English. She was so

happy that she sent them every day.

I teach in a Hungarian Sunday school in the morning. At their Rally Day program a little nine-year-old girl who has been over here only seven months gave a longer recitation and spoke more distinctly than any of the other children. We are all so proud of her for she is making rapid progress.—*Gretchen A. Ames.*

#### GUANTANAMO, ORIENTE, CUBA

Our W.W.G. has entered into business. They, the girls, have invested the \$10.00 they had earned toward a new school building in note-books and pencils to sell to the school children. They feel they must do everything possible to increase the fund they themselves started.

The Crusaders are planning to sell Scripture Calendars for 1931. We think our church is fortunate in having children and young folks who enjoy helping. It is great to see the little folks trying to carry on the work of their Society as though they were grown-ups. They even want to prepare topics for their meetings and they do it. Some of the older ones have given good talks that the grown folks might do well to imitate. Eleven-year-old Carmelina, the president of our C.W.C., has expressed her desire to become a missionary. I wish more of our Cuban girls would want to give themselves in missionary service.—*Elizabeth M. Allport.*

#### CHRISTIAN CENTER, PUERTA DE TIERRA, PUERTO RICO

In our daily vacation Bible School we had a council, composed of children from the school. The duty of the council was to make rules and regulations so that we could have the best discipline. It voted to have an offering every day. It was sent to the "Poor Children's Hospital" here in Santurce. It is a new institution to care for the sick and poor children.—*Montserrat Quiles.*

#### Training for Christian Citizenship

"The Government Indian School opened this year at Stewart, Nevada, with all dormitories full to capacity and some children had to be turned away. There are about 500 in attendance. There is a greater per cent of little children than before. When the children were returning we heard expressions like this on every side: "Oh, it seems good to get back to Stewart." There have been many changes in the school this year and many new employees. Most of these we are happy to find are willing and glad to teach Sun-



A HOPI STUDENT AT BACONE

day school classes, and are trying in every possible way to cooperate with our mission work.

"We have been able after much planning to divide our groups into smaller divisions, having now ten regular weekday instruction classes in religion, besides the regular cabinet meetings, choir practices, and prayer circle groups. The smallest group will be about thirty, and the largest—the Y. W. C. A.—one hundred and twenty.

"About twenty-five out of the forty-five graduates of last year have gone on to school. One of the boys, Ray Fillmore, chose Bacone instead of the government school, although it meant more of a financial burden for him. He is a fine Christian boy, a member of the Baptist church, and has been a leader at the school here. We hope he will be



ANOTHER HOPI INDIAN YOUTH AT BACONE

able to finish at Bacone and we know he will be a leader for the finest things among his people."—*Lucille Dewey.*

#### "She Hath Done What She Could"

Miss Fannie B. Funk, missionary among cosmopolitan groups in Los Angeles, sends this inspiring paragraph concerning the work: "We are proud of our junior choir and the way they sing the Spanish hymns. Except for the help of my loyal Mexican assistant I would not be able to accomplish nearly so much with this group. I wish you might see Rita and hear her sing. When she was a small child she was very ill with infantile paralysis and for the past ten years has gone about in a wheelchair. In spite of this handicap she has brought dozens of children into the Sunday school. She teaches in the beginners' department and helps me more than I can say with the choir and the W. W. G."

#### Mary E. Moody

After a brief illness Miss E. Moody died in Dallas, Texas, October 15. She was born in Mead County, Kansas, October 20, 1886. Following her graduation from the Baptist Missionary Training School in 1911, she served as a missionary among the Hopi and Navajo Indians of Arizona until 1919. Having completed a general and postgraduate nurse's course, she was appointed a missionary nurse at the Hospital Latino-Americano, Pueblo, Mexico, where she was serving efficiently when she came to the States for medical treatment a few weeks before her death.

#### Rose L. Boynton

Miss Rose L. Boynton, one of the pioneer workers under the Woman's American Baptist Home Mission Society, died suddenly, October 30, in Fresno, California. She was born January 22, 1862, graduated from the Baptist Missionary Training School in 1898, studied at Wheaton College and the University of Chicago. She served as Assistant Secretary of the Society from 1899 until October 1, 1907, when she was appointed its corresponding secretary to succeed Miss Mary G. Burdette, with whom she had been closely associated. She resigned from this position in 1909, but later served as a missionary on the Indian fields at Fallon, Nevada, Tollhouse, and Sycamore, California. In accordance with her wish, Miss Boynton was laid to rest in the Indian cemetery at Sycamore.

## Around the Conference Table

### Early Morning Prayer

"And the South and the plain" (Deut. 34:3).

According to the record, this, among other places, is what Moses saw from "Nebo's lonely mountain." On the mountain of prayer this month let us turn our eyes toward the plains of India, which lie toward the south.

Mahatma Gandhi's imprisonment, the Round Table Conferences in London, and the movement for church unity in South India, have placed this country's affairs on the first pages of the newspapers over the world.

These are momentous days for the variegated races living beneath the Indian sun under the British flag. The urge for self-determination is strong in the land. Perils are concealed under the swift-moving currents of Indian life.

Indian Christians must steer straight courses. Christian missionaries will be watched to see how they hold themselves in a dangerous time. There is one source of strength for natives and missionaries alike—the God of nations.

We may reach India by way of the Throne of Grace. That is a speedier way than is offered by airplane or telephone. Over that route we may send our messages of loving sympathy and help to release those stores of strength of spirit which alone will do for times of spiritual crises. Pray for India.

### Let Us Pray Together

Who—Christian women of the world.  
When—February 20, 1931.

Write to the nearest Literature Bureau for programs (2c. each, or \$1.75 per 100); also literature helpful in making this day a great Day of Prayer.

### College Counselor Activities

During recent months the work of College Counselors has been frequently brought to the attention of our women. It has been presented at state conventions and associational meetings; space has been given in some state bulletins; one state has assigned student work as one of the subjects on its unified study program; and a play showing some phases of the work with students has been given several times.

### The Mail Box

Has your church postmaster been appointed? Are the carriers all ready to deliver the "Letters from all the world" to the individual church homes? Ask your pastor about the envelope of suggestions which he has received from the State Convention office.

### February Quota Acceptance

February is the month when Baptist churches consider carefully and prayerfully their share of responsibility for a world wide missionary service. Their decisions mean increased or decreased service in the year 1931-1932.

### The Translation of Treasure

BY GRACE ALICE DEWITT

Here by a beautiful stream in a patch of Pennsylvania woods, on a rare day of solitude, my thoughts are turning from the loveliness of this world to the indescribable glory of the world to come—"For here we have no *continuing* city but we seek one to come."

The pilgrim feet of you, my Christian comrades, journeying along the road with mine, stir within my mind a desire to share with you a conclusion my life experience has brought to me and to point you to a joy that may ease some of the difficult stretches. None of us really likes the thought that we cannot retain our youth; but to face the fact bravely takes half the sting away.

"Let us grow lovely, growing old,  
So many fine things do,  
Laces and ivory and gold and silks need  
not be new.

And there is healing in old trees,  
Old streets a glamour hold—  
Why may not I as well as these  
Grow lovely, growing old?"

If we have true wisdom during the first half of life, we prepare for the last half. We do it financially and physically, why not spiritually? We are exchanging youth for maturity, and just as surely we will exchange this world for the next. Why not prepare by translating the treasures of time into eternal treasure?

The word "translation" means to change from one value to another. How many of us have in the vault of some bank a steel receptacle which we call our trust box, in which we deposit earthly treasure, certificates of stocks and bonds, and jewels! The last-named may be inherited, or did we buy them ourselves to adorn our youth? And we find they do not appeal to us as much after the years continue to pile up.

Why do we hoard past adornments when we might translate them into present garments of loveliness of the suitability of which there could be no question? Shall we not let the past completely go, and in recognition of the future translate some of our earthly treasure into heavenly investment? A joy indescribable attends such giving. Already I have claimed some of it for myself, and I recommend it to you. One woman to whom this idea appealed sold a gorgeous diamond inherited from her father, and applied the proceeds toward the missionary training of one of our fine young Baptist girls. I have heard her say she could visualize the sparkling beauty of that lovely stone translated into redeemed lives and recorded as treasures in heaven, "where moth and rust do not corrupt and where thieves do not break through nor steal."

Just think what a large sum of money we may add to the missionary enterprise of the Kingdom, if each one of us will lovingly select at least one piece of jewelry from our treasure chest, sell it, and use the proceeds for our denominational missionary work.

How barren our lives would be without the blessings He has brought us! Can we delay to do our utmost that others may have a like experience? Let us start a translated treasure trust and voluntarily offer it for distribution to our noble, consecrated missionaries.

Let us begin *now* to lay up for ourselves "treasures in heaven." Those translated jewels will not only carry the message of redemption far, here on earth, but in the joyful acknowledgment of our stewardship responsibility we shall receive ornaments of mind and heart and soul which will adorn us becomingly here and now, and which we can carry with us into the eternal life.

☆

Begin the new year with a copy of *MISSIONS*. Subscribe at once—write *MISSIONS*, 152 Madison Avenue, New York, N. Y.



## NEIGHBORS

By MISS MARTHA MIXER

*Head Worker at Strong Place Community House, Brooklyn*

NEIGHBORS should get acquainted. First let me introduce Frances. She is an unusually bright girl, a good student, at the head of her class. She is also attractive and winsome. She comes from a good home, clean, pleasant and with plenty of room. She is very popular, her life is full. But she lacks one thing; her parents are atheistic and communistic. She gets a lot of wrong teaching in their so-called "social hall." She learns that "there is no God but nature; death ends everything," not to mention the political teaching that goes with it. Wouldn't you like to be the Christian neighbor to her?

Or meet Millie. She is entirely different. Her home is one of the dirtiest in the district. You hate to go in it, you feel it is so hopeless. The father is never home, the mother is shiftless and indifferent. But Millie has vague longings, she'd like to be like other girls, she doesn't know why they shun her; if only someone would tell her what to do. Wouldn't you like to be her neighbor?

Boys and girls, young people, men and women, there are thousands of them here in Little Italy. They need to get acquainted with their American neighbors, not the lazy or criminal types of which a few still live in the district, but the fine, big-hearted, honest Americans with high ideals. They need you, in your happy Christian home, where from childhood you were trained in right habits of life, where you have beautiful surroundings and loving care. But you live away off, up-state, or in some far-away part of our large country. What can you do?

You found a way out. You with your unselfishness, your desire to help, your Christlikeness, you came together, you created a "spirit of neighborliness," and that spirit took visible form and shape in our Christian Center, and in the many other Christian Centers of our fair land.

You took an old dwelling house, cleaned it up, furnished it, and put there your representatives to be the neighbors to those longing ones. It became the Strong Place Community House. Ah, if only your spirit could have been a little stronger, if only you could have made a really beautiful

home, like your own. But we did the best we could, we opened the doors, and the "spirit of neighborliness" hovering over us made up for the second-hand furnishings and cheap appearance. To Millie and her kind it was beautiful, to Frances it was very ordinary, but she felt the pull of that invisible spirit, and came just the same.

It was over seven years ago we came. We never had any trouble with getting the children. The playground, the stories, the handwork—they loved it from the start. But it was hard to get the older ones. Why? They were suspicious. Here was something absolutely new, entirely out of their ken. Why were these people here? Why were they offering friendship and service so generously to all? Better watch them. Better keep out. There must be some catch to it. And there were some of the Catholic priests who spread the story that there were devils in the house, and it was a great risk to go in.

Little by little we won our way. After all, people were hungry for friendship and love. It is great fun to be a neighbor. There is a thrill of satisfaction when you know you are meeting needs. You go out to buy vegetables for dinner. The storekeeper knows you. He says, "Look at my little girl, she has sores on her hands and arms, what shall I do for her?" You go across the street to buy bread. And, "My boy is so pale and tired. Do you know a place in the country where he could go?" Or a girl comes timidly to your door, "My aunt is sick, she has a longing for a little mint that grows in your garden, do you suppose she could have one little piece?" Little things all, but they are opening wedges.

Gradually you are accepted as a neighbor. More and more the people come. They feel that "spirit of neighborliness," they love to stay in our house. They need to stay. It isn't enough to give them religious instructions, form, ceremony, it doesn't affect what you do; honor, truthfulness, honesty, unselfishness, trustworthiness—there are so many virtues which they know nothing about, and there is no one to teach them. They don't get it in the public schools, either, as a rule, for most of the teachers are of their own

sort; they have more book learning, but not much else. They lose their tempers, they are profane, they lie, and naturally the children continue to do the same. And that is why we establish weekday activities, in order to give a Christian background to our children. We have classes and clubs of many kinds; sewing, cooking, handwork, athletics, games, library, singing, dramatics, etc., are all in our program of activities.

Take a cooking class, for instance. Eight or ten girls come in. They must be clean, have a clean apron, and "wash up" as soon as they arrive. Then together with the teacher they prepare a simple supper. We cook in a large family kitchen. That means cooperation and sharing. Several girls together are responsible for the main dish, and several others for the dessert. The rest set the table. How they chatter as they work. And the teacher watches all the time with a word here about cleanliness, a word there about fair play, etc., so that for the two hours of the class they live and act as they should, and a word of help or instruction at the exact moment it is needed is worth twice as much as it is as a part of a Sunday school lesson, when often the child is only half listening or else is applying it to someone else instead of herself. Then all together they sit around a table with a clean white cloth, napkins, and all correctly laid. As one girl said, "It is good for us to learn table manners, for some day we might have to eat in a restaurant, and we ought to know how to act." Some of them come from families so large in homes so small that they never all sit down together. And even if they could there wouldn't be dishes enough to go around. After their blessing, which is always a new experience to them but which is a good text for many an informal sermon, they eat their supper, talking happily all the while. And after supper they clear the tables, wash and wipe the dishes and clean up the kitchen. Two hours a week, in the right environment with the right supervision make a big difference in a child's life.

The biggest change comes where they come both weekdays and Sundays. Those intimate Sunday afternoon talks, when we discuss the problems of the week in the light of Jesus' teaching, are some of the happiest hours of all. Recently we found that in a class of about a dozen girls of twelve years of age, every one with a single exception had

been picked out in day school to be the class monitor. "My teacher picked me because she said I was more efficient." "Mine said I could be trusted." "Mine said I was alert," were a few of the reasons given. It is true that our children stand out as superior in any class.

It is your "spirit of neighborliness," that Christian spirit, that gradually creeps into the lives of our people, and that in many cases blossoms into real Christianity. When a mother says, "My boy or girl is so different now, since coming to your house," you may be sure the change is genuine.

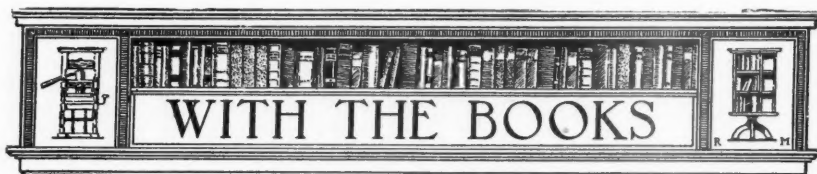
Millie and I had a long confidential talk a few months ago, and I was glad that I could assure her that if she would come regularly to club, cooking class and Sunday school, she would become a happy, popular girl. She took me at my word, cleaned herself up and did her best. In two months' time the change was so noticeable that we were all surprised. If only she will keep it up she can be as great a help as anyone, for she is bright and also pretty. She recently took part in one of our Sunday school plays with great success.

Only about a year ago we used to say to each other, "What shall we do with Joe?" He was the greatest single disturbing element in our whole constituency. He just wouldn't behave. We suspended him again and again, but always he would come back as dirty and mischievous as ever. But the "spirit of neighborliness" finally penetrated, and gradually he improved. Now he is a splendid Christian lad, whom we can use as a substitute Sunday school teacher though he is only twelve. And we saw him recently when he thought no one was observing, trying to teach a younger boy about self-control.

Charles two months ago was a timid backward boy. He had professed Christ and been baptized, but because he lived so far away he hadn't attended anything but the church services. He couldn't say "good morning" without stammering and blushing. He was ignored by the young people of his own age, all but one, who begged him to come to club and Sunday school. He came finally, and it developed that his shyness was only the result of having kept aloof; in a few weeks he straightened up and walked with new courage, and took his place in various activities. And on Easter Sunday he led the young people's meeting at his own request, and did it well, too. In a short time he will be ready to be a teacher.

Strong Place Community House has some 500 members. There are four boys' clubs, two young ladies' clubs, six girls' clubs, a music school, an evening school of English and citizenship, a large D. V. B. S. every summer, and a larger Industrial Bible School every Saturday morning through the rest of the year, two midweek religious services, Sunday school, young people's society and church on Sundays, besides the parties, hikes, socials, and entertainments, which occur frequently.

So, all you good American neighbors, in your far-off beautiful Christian homes, these are your Italian friends, whom you have been helping and winning these last seven years. Aren't you proud of them? Don't you feel your heart go out in love to them? Hasn't it paid a thousand fold for the little sacrifice of time and money? So, we beg you, here in our Little Italy, to keep it up so that from this Christian Center there may radiate far and wide more and more of Christlike love.



*Trailing the Conquistadores*, by Samuel Guy Inman, is a book that will capture you as a reader before you have gone three pages into the first chapter on "The Cradle of America." He not only knows how to tell a story, but he tells you so much you don't know right from the beginning, and then naturally you want to know more and all the rest. Dr. Inman knows South America well. Missionary work has engaged his time and study there for years, and he is perhaps the best known of the Protestant workers who have devoted themselves to penetrating that Roman-dominated continent with the light of a simpler and saving gospel. In this volume, starting with Santo Domingo he gives some pertinent history for background, and then takes the reader to the Caribbean capitals, and to Cuba, Haiti, Puerto Rico. The peoples, their life, customs, religion, political and economic distresses, with the efforts to aid them religiously and socially, are brought vividly before us, and we cannot fail to take an interest in them and a thought for their problems as a part of the white man's burden. Dr. Inman has done well as an interpreter and advocate. (Friendship Press; \$1; \$.60.)

*Winning Youth for Christ*, by Paul Judson Morris, is a little book of only 123 pages, but it contains an admirable treatment of a most important subject. The author has been for a number of years director of religious education and evangelism in Vermont, and recently has been elected executive secretary of the Vermont Baptist Convention, to succeed Dr. Davidson when he retires as *emeritus* at the next annual meeting. In addition to work in the pastorate, he has

had personal experience in the winning of youth for Christ, making that his ideal as the goal and outcome of religious education. He has the persuasiveness of approach that comes through the evangelistic spirit and writes as one who not only believes in youth, but that they are eager to discover the forces that will enable them to live the Christlike life. This is a practical work, covering children's meetings, decision day, classes for new Christians, and personal work of youth for youth. These chapters follow the discussion of aim and preparation, knowing the youth, and the Christ appeal. Pastors, Sunday school teachers and superintendents, and young people themselves, will find this a stimulating and helpful volume. (Judson Press; \$1.25.)

*Two-Minute Stories*, as told by Carl S. Patton to Boys and Girls who listened and came back for more, leaves no doubt in the reader's mind as to why they came back. This pastor of the First Congregationalist Church in Los Angeles has a gift in this line. Of course the hearers would excuse him if he ran overtime, and be glad of it, and we think once in a while he must have done so or raced fearfully with his words; but these are clever and pithy sermonettes. What taking captions, for example: His First Hat and His Last Name, The Jack-knife, Beaten at his own Game, The Boy and the Book, Turn It Around, The Sand Pile and What was in It, Aunt Jeannie's Heart Trouble, and so on. Ministers who make talks to the children a part of their program will do well to own this book—for the stories are quotable and capital. (Willett, Clark & Colby; \$1.25.)

## Department of Missionary Education

### School of Missions

The First Baptist Church of Ithaca, New York, Alfred H. Boutwell, pastor, held a splendid School of Missions from November 2nd to December 21st. There were four classes: one for women on "India Looks to Her Future," led by Dr. Gertrude S. Martin; one for men on "Trailing the Conquistadores," led by Mr. Boutwell; one for high school students, with the cooperation of the B. Y. P. U., which studied "A Cloud of Witnesses," with Dr. and Mrs. E. J. Anderson of Shanghai as leaders; and one for junior boys and girls, with book "Sugar Is Sweet," taught by May Nicholls. Addresses were given by Dr. Anderson of China; Mrs. Helen Barrett Montgomery; Mrs. J. M. Baker of Ongole, India; Miss Gladys Skevington of West China; and Dr. S. D. Bawden of Nellore, India. The International Team of Colgate-Rochester Seminary, conducted one of the services. The school closed with a pageant under the direction of Miss Huntoon and Mrs. Lacey. The slogan was "Missions is sharing something too good to keep." The church used a succession of Sundays as an advertising medium to distribute the folder in color, issued by the Department of Missionary Education, entitled, "Let's Go to School Again." We commend to other churches the plan used by the Ithaca Church in its most excellent demonstration.

### Home Mission Study Books

The adult Home Mission study books for 1931-32 will be based on the findings of the Home Missions Congress which met in Washington, D. C., December 1-5. Our own Dr. John M. Moore is writing the principal text, which will be a reinterpretation of the whole Home Mission task in the light of the findings of the Congress. There will also be a popular report of the meetings which will furnish excellent reference material.

Paul Harris, Jr., a secretary of the National Council for Prevention of War, has prepared a Manual for Leaders to accompany *The Turn Toward Peace* by Mrs. Florence Brewer Boeckel. An excellent course for leaders who wish to study the Peace Movement.

Leaders of study classes on India will find the Field Surveys a great assistance in teaching. These Surveys are available on South India, Assam and Bengal-Orissa. They contain a general review of the work of each mission field together with station sketches which include specific information relating to each station, with staff and statistics listed. Leaders can secure these free by writing to the Literature Bureaus.

### Massachusetts Touches India

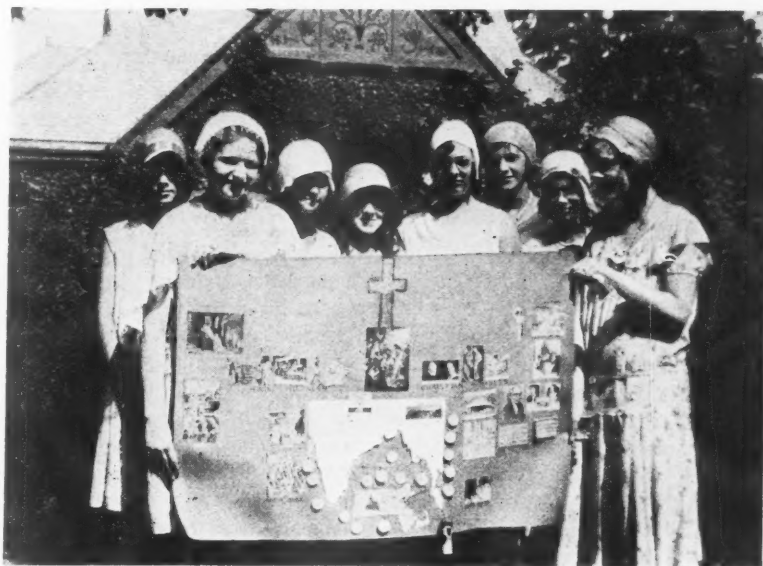
Miss Doris Smith, secretary of Missionary Education for Western Massachusetts, sends the following interesting project which was worked out by a Sunday school class in the Second Baptist Church of Holyoke:

The class, composed of ten girls, chose India as a topic of study. We did not use any one book, just planned the lessons under these six headings: The country, the people, Hinduism vs. Christianity, pioneer missionaries, later development of our mission work, and famous Indian Christian women. The girls were each given a long strip of paper folded into six pages of regular note-book size, on which they were to keep an account of the lessons in poster form. As a group we made a big poster

(about 30 x 45 inches) of buff paper. On Sundays we studied the lessons and looked at the pictures, etc., and during the week the girls took turns coming to my home to work on the poster.

We called it "Massachusetts Touches India" and the girls cut the letters for these words out of blue paper and pasted them across the top. Then they cut maps of India and Massachusetts out of white drawing paper and pasted these, one above the other, in the center. We talked it all over and decided it was really because of Christ that Massachusetts touched India, so we put on the big silver cross; and that it was through our missionaries that we made our biggest contact. So we used little round price tags and printed on them the names of all the missionaries in India today who are members of Massachusetts churches; where they came from in Massachusetts; where they are stationed; and the year they sailed. Then we made the connections with red silk so that there was a regular spider web connecting the two countries. The girls were all very much surprised to find out how many such missionaries there are.

We found pictures showing the dress in Burma and South India, and one lovely Burman family group where the baby has her doll and the small boy has his dog. The girls seemed to think this made that family quite "human." We found a picture of the Miller family and decided that being a former president of the N.B.C. and coming from Boston made another contact with our work there.



MISSIONS IN A SUNDAY SCHOOL CLASS IN THE SECOND BAPTIST CHURCH, HOLYOKE, MASS.



We found several pictures of Hindu worship and then the girls decided what to put on to show the contrast with Christianity. I was much interested when they chose as one a picture of two missionaries who had served there fifty years—thus expressing service for others. Of course, we have Judson's and Carey's pictures. Underneath Carey is one of our church missionary envelopes which, as the girls said, is one means by which we can "hold the ropes" and under Judson we have a tiny pillow and inside it is a little sample of Burman printing. That's the manuscript, of course.

For the story of the Lone Star there is the big silver star with the five names of those at that New Year's prayer

meeting written between the points, also a few pictures. For the Christian women we found pictures of Lilavati Singh and Pandita Ramabai. Naturally we were rather limited in pictures. It wasn't always easy to find just the ones we wanted. But there were more copies of *MISSIONS* looked through carefully than there had been for some time. We looked everywhere.

Each year we have sent a Christmas box to the Streeters in Tavoy so we put a tiny Christmas box on our poster. And since we decided to give our money for medical work among children, we put "our baby's picture" on too. By figuring, we decided it would cost a little over \$4 to care for her for one month, but we hope to make it \$5.

L. Carr. At the Bible school hour the members of the Roger Williams Chapter No. 410 gave a dramatization, "Marcus Whitman's Call." A splendid group of boys are now ready for their squire degree. Mr. White recognizes that "building boys is better than mending men."

### New Chapters

From October 1st to November 15th, 17 new Royal Ambassador Chapters have been enrolled at Headquarters. Many more Chapters are now in process of formation, according to correspondence. The total enrollment of Chapters is now 433.

### Good News

The Men's Work Council for New York State has taken official action in the support of the Royal Ambassador work as follows:

"In view of the fact that the work of the Royal Ambassadors is a recognized activity of the Men's Council, Resolved (1) That we heartily endorse Camp Neyoraca for Baptist boys; (2) That we form within the State an adult chapter of the Royal Ambassadors as a part of the Men's Council to promote Baptist boys' work; and that the president appoint a committee of five to take steps to perfect such an organization."—Signed by five members of the Committee.

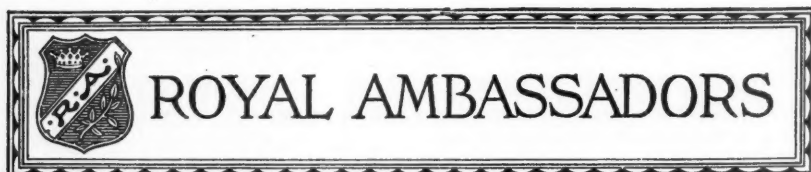
We hope that many of the men's state organizations will follow this excellent example. Why should not the men be heartily behind our boys' movements?

### Saving Plan to Provide the Camp Fee

Rev. L. G. Van Leeuwen, 9 Vesey Road, Randolph, Mass., will send on request a sample of the new Savings Book for Baptist Boys' Camps. Inside the folder is space for 100 stamps each representing a quarter saved toward the camp fee. It visualizes to a boy his progress in saving the money to go to camp.

### Banner Awards

The Department announces that three beautiful silk banners will be presented at the Northern Baptist Convention to High Counselors securing the largest percentage increase in new chapters, based on the number of churches in their states or areas. These banners will remain during the year in the possession of the successful High Counselors for display at state conventions,



### Idaho Accepts the Challenge

William T. Turner, High Counselor for Idaho, says: "Here's hoping Idaho can 'cop' the 'banner.' We will sure go hard, and endeavor to make the state 100% Royal Ambassador." He also says: "We held a 'father and son' banquet last Monday night. Sixty sat down to dinner together and enjoyed a fine program, including two excellent speakers, Rev. L. G. Fraser and Mr. Calvin Keller, both of Payette.

### New York State Reports

Theodore L. Conklin, High Counselor for Eastern New York, addressed the Workers' Conference at the New York State Convention, and met 200 people interested in the R. A. work. Mr. Conklin had a fine R. A. display in the exhibit hall, and also the privilege of using the projectoscope during two days of the Convention. Congratulations on the great work he is doing.

### Good News from Kansas

Rev. R. N. Hillyer, of Horton, Kansas, reports renewed interest in the Royal Ambassador work in his state. A conspicuous place was provided on the program of the State Convention, and the ministers of Kansas, greatly interested, are asking for materials and speaking engagements. Mr. Hillyer addressed 100 men and boys at a dinner

arranged by Pastor Roper at McPherson on October 27th. An audience of 1,100 boys greeted Mr. Hillyer at Kansas City. The laymen of Kansas are very much interested in the R. A. movement and the programs being made for the training of Baptist boys. Mr. Hillyer has done an outstanding piece of promotion work.

### West Virginia Leaders Plan for 1931 Camp

The leaders of the Royal Ambassador Camp movement held a fellowship luncheon at the State Convention at Beckley, under the leadership of Rev. Ward W. Hibbs, camp director. Lantern slides told the story of the life at Camp Caesar. West Virginia plans for a big enrolment for the 1931 camp.

### R. A. at Whitesboro, N. Y.

Rev. Fred White, pastor of the Whitesboro Baptist Church, is giving special attention to work for boys. He took five of his boys to the R. A. Camp at Auburn (Camp Neyoraca) last August, and served on the camp staff, having charge of the orchestra. In September the boys gave very interesting accounts of their camp experience at an echo meeting, where reports were given of the various summer activities. On November 16 the morning service was especially devoted to Royal Ambassadors, with an address by Rev. Floyd

associational meetings, ministers' conferences, rallies, etc. The awards will be made at the Convention, and the banners will be displayed at the Royal Ambassador booth of the exhibit. The banners will be awarded according to the following schedules: One for competition in states having 1 to 99 churches inclusive; one for competition in states having from 100 to 199 churches inclusive; one for competition in states having 200 or more churches.

Remember that the banners will be awarded on the percentage increase of chapters to total number of churches in the respective areas from October 1st, 1930.

#### The New R. A. Manual

The new Manual, corrected since the Convention and with additions relating to the new men's program, is now off the press and available for Chief Counselors and others.

#### Miss Phelps' Message

During October I spent two weeks in Connecticut. Miss Edith Wing, the state secretary, took me with her to the birthday banquets for each Association. Everywhere I heard glowing tales of the recent fall house party and of enthusiastic plans for the winter's work.

The last banquet in Connecticut, that of Stonington Union and New London Associations, met with the Rhode Island girls at Westerly.

My first banquet in Eastern Maine was held at Augusta with the Guilds of Richmond, Waterville and Gardiner as guests. After a sumptuous meal and the reports from Guild leaders, the officers of the Augusta Guild initiated the members of a new Guild at Gardiner.

In Rockland, girls from Belfast, Thomaston, Warren and Tenants Harbor met for a joint conference with C. W. C. leaders.

It was possible in Bangor to hold a separate meeting for the discussion of organization and plans. Then at the banquet we had a well-planned program. The four toasts were based on our motto: "Worth While Girls," "Of the World Wide Guild," "Working with God," "For the Whole World's Good."

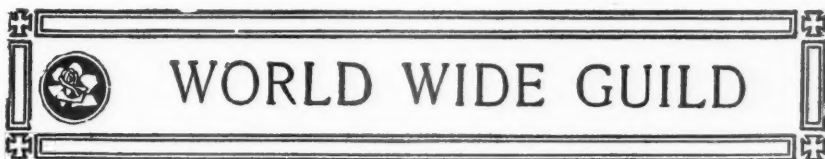
At Farmington the Crusaders and Heralds who had attended a Children's World Crusade Rally were guests at the Guild banquet and enjoyed seeing and tasting the biggest fifteenth birthday cake I have yet seen.

The entertaining Guild of the First Baptist Church of Portland had the novel idea of a separate lighted birthday cake for each table. The girls of the Florence Mathewson Roddy Chapter there are furnishing a double room in the new dormitory at Gordon.

*Ester Brooks Phelps*

#### Another Birthday Party

The Guild Banquet in Norristown, October 20, in conjunction with the Pennsylvania State Convention, was in every way enjoyable. Over 300 Guilders from all parts of the state were present. Mrs. Joseph Harrison, secretary of Eastern Pennsylvania, was in charge, Mrs. Earl Breeding, secretary of North Philadelphia Association W.W.G., was toastmistress. Distinguished guests were Mrs. Howard Wayne Smith and Mrs. Stephen Leshner, of the W.W.G. Commission, Mrs. Frank M. Newcomb, president Woman's Missionary Circles of Pennsylvania, and Mrs. George Erd-



#### Was That Somebody You?

Somebody caught a vision clear  
Of Christ's kingdom far and near.  
Somebody saw the cross of Christ  
And the blood He sacrificed.

They were World Wide Guilds,  
They were Worth While Girls.

Somebody said, "I'll freely give;  
All my life for Him I'll live.  
I will lend at home a hand,  
Or will go to a foreign land."

Was that somebody you?  
Was that somebody you?

Happy New Year to Guilders the world around! Somebody wrote those verses quoted above for a song several years ago. Was that somebody you? Her name has been lost but her message is still a challenge. Let us all make it personal as we begin a new year of joyous life and happy service with our Master. Let the somebody who is needed in every church and every Guild to keep ideals high and to serve gladly be you.

The Fifteenth Birthday parties have been many and peppy and inspiring. Now is the time to transform all that enthusiasm into energy and work. Since it is better psychology to be positive than negative here are a few DO's.

DO speed up on your Reading Contest before the last week.

DO prepare material for the Theme Contest early that it may have time to simmer before you begin to write.

DO try to secure your money for the Guild Special Gift before the last minute. This is the Fifteenth Birthday Gift and we are out to make our goal this year.

DO send for the leaflet on the Stewardship Essay Contest which begins January 15th and ends March 15th. All cash awards are open to Gu Gi's!

DO be sure your church treasurer sends the report slip with your gift to the State office. Send to me or New York for "Suggestions to Leaders" which has these coupon slips attached and gives full information.

DO send ten cents for a copy of November MISSIONS if you have not already seen it. We assert that it is the best number of MISSIONS ever published. (Dr. Grose may not let that statement stand.)

DO make a special drive for new subscriptions to MISSIONS through January, February and March. There will be an Honor Roll of States securing the largest percentage of increase in proportion to their members at the Guild Convention in Kansas City, Missouri.

DO plan to send one or more delegates to our Fifth Guild Convention in Kansas City which will probably be June 6th or 7th. At this writing dates are uncertain but it will be the day preceding the N. B. C.

DO remember that I stand ready to help you in any possible way and that I greatly appreciate the devotion of you truly Worth While Girls to the high ideals of the Guild program of activities.

*Faithfully Yours,  
Alma J. Noble*

man, secretary Atlantic District, each of whom gave inspiring greetings. The special features of the program were the messages from Elsie Kappan, Helen K. Hunt of Judson College, Burma, and Princess Ataloo, who in costume brought Indian songs as well as stirring words. Then Allene Bryan, candidate and foreign student secretary, presented the urgent need of workers to let their light and the light of Christ shine through the world. Prayer and taps closed the fifteenth birthday party of the Guild of Pennsylvania, certainly one of the happiest and most inspirational of house parties.

#### Senior Guild, New Monmouth, N. J.

I am writing to report that we finished 100% in the Reading Contest for the ninth year. We did not gain any new members for 1929-30; in fact, we lost four, having 28 members instead of 32 as we had the previous year.

One thing we are hoping to do for 1930-31 is to increase our membership. The girls are very much interested in the work and we have an average attendance of 75%. We used a printed program for our year's work which we prepared in advance. We had two study classes last year, using the *Second Survey* and *All in a Day's Work*. We have ten program meetings besides White Cross meetings. We pledged \$60 to the New Jerusalem Gift and paid the pledge before January 1st. We did considerable White Cross work. We gave three public programs, taking charge of the evening service in our church. Our Guild observed Guild Vesper Sunday. In December, 1929, we held the Monmouth Association Rally at our church and had with us at that time Miss Buchanan, our state secretary.

We have won the Wilson College Conference Scholarship for Chapters with over 20 members, this being the second year we have won this honor and, of course, we are delighted. We hope that we shall be able to report that we have done bigger and better work for the cause of Christ and missions for 1930-31.

#### Swatow Guild Girls

Mabelle R. Culley writes to "You dear Girls" as follows: Before the rush of meetings crowd out my letter writing again, I want you to know about our work here this fall. There is a group of sixteen girls who have never been in a W.W.G., and this is their first year in our high school. They have formed a club named the Zinnia Club. Meet-

ings are held here at my home weekly, with a variety of programs, but one week each month we have a definite W.W.G. program. How I wish you could have been with us at their first meeting. Some had never taken part in a religious meeting, so it was all interesting from several points of view. Some of these girls come from non-Christian homes, but are themselves interested in the Christian teachings, so you can have a great share in winning them to an open confession of their faith in our Saviour as you pray for them. They have selected for their study *Lamp Lighters Across the Sea*, which they are greatly enjoying.

The next older set of girls have formed the Lily Club. They, too, meet weekly, with one W.W.G. meeting a month. These girls are studying about Africa. Their other meetings include chorus practice; a social with games; a service when some special work is done for others.

The senior girls reopened their meetings for the winter with a most interesting meeting. They came to my home for a little tea-party, at which time each received a tiny paper airplane, and talks were given on "Wings" as symbolizing the prayer-life of our Guild; "the engine" as the Power of the Guild; and "the Propeller" as the Guiding of our Master. Then one of the young teachers told beautifully the story of the picture of Christ in the Garden, and you could see how the girls were entering into the spirit of it all. These girls are especially needing your help in prayer, for they are facing some of the hardest

problems that young Christians have to face. Their minds are full of plans for this winter's work. Most of all, we are anxious for them to have the supreme joy of leading some of their school-mates to accept Christ as their Saviour and Master. Our roses are beginning their winter's wealth of beauty, so each girl took home a beautiful rosebud.

Girls, when you have some special meetings and table favors, or little items that help to make the meetings of greater interest to the girls, will you send me word about them so we can use them here? Our senior group enjoy many things in English, but for the younger groups we must adapt things to the Chinese words. When you have been to a house party, or state meeting, or the like, and have some of the song sheets left over, or a sample program, we would much enjoy having them and you could thus share with us your joys. May our Father richly bless you one and all. Much love from one of your older Guild sisters.—Mabelle R. Culley.

(Note: A splendid suggestion for Guild girls.)

#### A Magyar Guild

The tenth anniversary of the W.W.G. of the Magyar Baptist Church of Trenton, N. J., was marked by a banquet which was an interesting event. Our tables were beautifully decorated in blue and white. About 200 participated in the celebration. The program opened with a candle-light service, when sixteen girls repeated the covenant, after which our pastor offered the dedicatory prayer. Selections from some of our



W. W. G. AT THE JAPANESE BAPTIST CHURCH, SACRAMENTO, CALIFORNIA



Hungarian musicians followed. Two plays suited to the occasion were given by members of the Guild. Our missionary, Maria Meereis, deeply impressed us by telling of the Guild work and what it had meant to the church in the last ten years. All members of the Guild feel very grateful for the co-operation received from friends, from our pastor, Rev. Stephan Orosz, and our missionary.—*Ida Orosz.*

### Pottsville, Pa.

Our Guild has had a very successful year. We wish to express thanks to our leaders, Mrs. E. R. Williams and Mrs. H. K. Bower, for their faithful service and influence. We are thankful we have been able to help some in need as letters came from our missionaries thanking us for the articles we sent, saying they were surely sent of God, for they came just at the right time. Our work included three layettes, and a dozen dolls for the Mission in Pottsville, stockings and toys for our orphanage in Philadelphia, and basted quilt blocks for the Indian women. We are grateful to our Women's Missionary Society for their help financially. With our dues and their help we were able to do this work and give \$10 to the Rainbow Gift and \$2 for state dues.

### "The Radiance of Light"

*Toast at Banquet of Eastern Pennsylvania Rally at Newberry*

If Jesus were on the earth today and were telling a parable with light instead of seeds as a symbol, it might run something like this:—

Behold a lamp-lighter went out to light the streets of a certain town, and as he walked he came to Fickle Street where he lighted the candles, but a gust

of wind came along and blew them out.

He lighted the torches of Inconstant Street, but their light was unsteady, now bright, now dim.

He lighted the oil lamps of Unreliable Street and forthwith they shone with a radiant light, but because they had not sufficient oil they soon went out.

He lighted the electric lights of Faithful Street, some 100 watts, some 50 watts, some 15 watts, and through the dark, stormy night their radiance guided many weary souls by their steady faithful light. They continued to let their light shine until the return of the most beautiful and radiant light in all the world, the sun.

Hear ye therefore the parable of the lamp-lighter. The "light" is the knowledge of Christ. The return of the sun is the second coming of Christ who is the "Light of the World."

The candles of Fickle Street are they who willingly accept any task given them to do, but the cares of this world and the deceitfulness of riches blow out the light and they are left in darkness.

The torches of Inconstant Street are they who at times are very enthusiastic about the work of the Kingdom of God and at other times are very indifferent.

The oil lamps of Unreliable Street are they who having had the "light" brought to them "love darkness rather than light because their deeds are evil."

But the incandescent lamps of Faithful Street are they who remember that He who said "I am the light of the world" also said, "Ye are the light of the world." They are letting their lights shine, some 100 watts, some 50 watts, some 15 watts, until the day dawns and the Son of Righteousness shall appear.

Blessed are they whose lights the Son when He cometh shall find burning.

### Let There Be Light

"Let there be light," the Father said

And as He spake, 'twas done.

He lighted up the universe

With the moon, the stars, the sun.

Ages passed. The heart of man

With sin was dark as night,

And God in great compassion said

Once more, "Let there be light."

He sent His Son into the world,

To teach men of His way:

The light Christ shed upon the earth,

Was brighter far than day.

He left to us a radiant task;

It fills your life and mine.

"Ye are the light of the world," said He.

Guild Girls, let your light shine!

*Myrtle M. Harris.*

### Bible Memory Verses

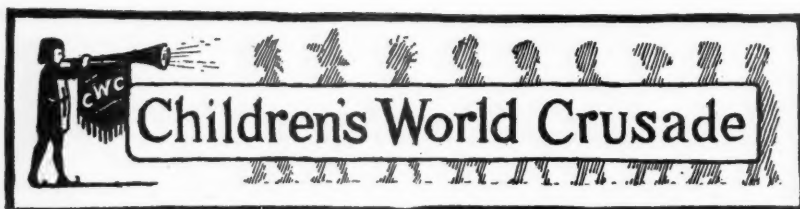
A new book, "Daily Bible Memory Verses," edited by Miss Gertrude Wales and published by Revell, is just off the press and I am happy to commend it most heartily. Why not store our minds with the choice treasures in the Word of God by memorizing a verse a day? They are arranged topically for each day and I suggest it as a Guild project for this coming year. The book is 50c in paper, and 75c in cloth. It may be obtained from Revell & Co., 156 Fifth Ave., New York.



WORLD WIDE GUILD, MAGYAR BAPTIST CHURCH, TRENTON, N. J.



WORLD WIDE GUILD, POTTSVILLE, PA.



### Happy New Year

"Now what is that noise?" said the glad New Year,

"Now what is that singular sound I hear?

As if all the paper in all the world  
Were rattled and shaken and twisted  
and twirled!"

"Oh, that," said the jolly old Earth,  
"is the noise

Of all my children, both girls and boys,  
Turning over their leaves so new,  
And all to do honor, New Year, to you."

—Richards.

With all my heart I wish you a happy New Year. There is so much to make us joyful and grateful and eager to live a full rich life. It may seem to some of us that our outlook is not so bright as it has been other years, but "out of the heart are the issues of life," and the richest spiritual experiences often develop in the turmoil and stress of hard physical conditions. Whatever the trial may be, we know that His grace is sufficient; whatever the joy, we know that He wants to enter into fellowship with us in that also. Nothing in life can give us more true happiness than the consciousness of the abiding presence of God as we think of Him as our Father, our Brother and our Comforter.

I have one deep desire for our work together this year. I have seen in the eyes of a little Italian Crusader a light of gratitude and satisfaction when his timid desire was sympathetically understood. The children whom we meet week by week are often trying to live up to the best they know and find it difficult to get the help they need. Just because a boy loves to race around and play is no reason why in ten minutes he may not want to do his part as a partner with Christ. So I am anxious that we all watch for opportunities to lead our boys and girls into the spiritual appreciations of our missionary work and emphasize with them the heart of the message we send.

Recently I attended a missionary meeting which was missionary in name only. The things that were left out

were so vital and the things that occupied the time were so trivial that I felt that the great mission had been cheated. In our effort to interest our boys and girls may we guard against the danger of entertaining them instead of feeding them? Let us remember that we are trying to help them to be something, not simply to do something, or give something. Christina Rossetti put the thought in verse:

What can I give Him  
Poor as I am?  
If I were a shepherd  
I would give Him a lamb.  
If I were a wise man  
I would do my part,—  
Yet what can I give Him?  
Give Him my heart.

*Mary L. Noble.*

### Candle-Light Service

A group of juniors in a Presbyterian Church in Council Bluffs, Iowa, gives us a suggestion for a Candle-Light Service for our special missionaries.

The platform is arranged with a good sized table on which are placed one large candle-stick, with a smaller candle-stick on each side of it. Six still smaller ones are placed in front of these. Nine

boys and girls go to the platform at the same time, each with a candle in his hand, and take their places in a semi-circle behind the table.

1. A boy lights tall white candle which represents Jesus the Light of the World, puts it in the large candle-stick and all the children sing "The Light of the World is Jesus."

2. A boy and a girl dressed in Crusader uniforms or with something symbolic of the C. W. C., each light a smaller red candle from the white one and put them in the next candle-sticks. These represent the C. W. C. They recite "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

3. Each of the remaining six boys and girls represent one of our special missionaries and light a small blue candle and put it in a candle-stick. As the candles were lighted each told some fact and story about that missionary. These may be taken from the following sources:

Miss Lydia Huber from "Relaying Riches to Puerto Rico" and *MISSIONS* for June, 1930, page 376.

Miss Elizabeth Allport from "A Necklace of Cuban Pearls."

Miss Elizabeth Vickland from "Telling the Story in Assam."

Miss Susan Roberts from "Telling the Story in India."

Miss Clara B. Tingley from *MISSIONS* for May, 1929, page 314.

Mr. Raymond Buker, from *MISSIONS* for December, 1930, page 693.

To close the service, all the children in the audience and on the platform join in singing "We've a Story to Tell to the Nations."



MRS. HAMPTON, SECRETARY OF COLUMBIA RIVER DISTRICT, AND HER TWO HERALDS, CHARLES AND JOHN

## Two Prayers for Children

### GOOD MORNING PRAYER

Our Father, as we start the day  
We think of children far away  
In other lands across the sea.  
Help us their loving friends to be.  
Help all Thy children everywhere  
To share Thee and Thy loving care.

This prayer is printed on a picture postcard showing children of different nations all happy and attractive. One of our C.W.C. leaders typed on the back of the card a Good Night Prayer and gave one to each Crusader at the first meeting in the Fall. The cards may be secured from The American Board, 14 Beacon St., Boston, Massachusetts. Price three for 10c.

### GOOD NIGHT PRAYER

Our Father, you have given me  
So much of love and joy today  
That I am thinking of joy and love  
To other children far away,  
Wherever they lie down to sleep  
Happy and tired with work and play,  
Yellow and brown and black and white,  
Our Father, bless us all tonight.

## Greetings from Miss Phelps

*Dear Crusaders and Heralds:*

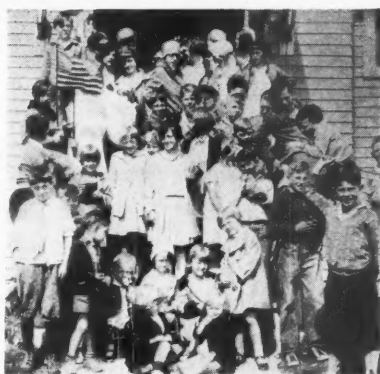
Lately I was asked to attend two Children's World Crusade Rallies and I do want to tell you about the good time we had on both occasions.

At Bangor, Maine, the Crusaders and Heralds met to learn about the C. W. C. motor trip. Three Chinese brothers entertained us by singing "Jesus Loves Me."

A few weeks later I went to the Central Square Baptist Church of Portland to meet the Crusade members of that city. The President of the entertaining Crusade Company, Ruth Peterson, conducted the meeting. Malcolm Dowdy assisted her by reading the Scripture, and Dorothy Randall led us in prayer. After we had talked about our Children's World Crusade plans for the year, and had heard from Miss Frances Johnson, state secretary, and Miss Isabella Jones, New England District Secretary, Erlon Geddinge closed the meeting by playing a violin solo.

I hope you will all be able to attend interesting meetings like these.—Sincerely,

*Esther Brooks Phelps*



CRUSADERS, HERALDS AND JEWELS OF  
GRACE CHURCH, TACOMA, WASHINGTON

## A Story for the Juniors

### How a Tiger Made a Missionary

BY DR. GEORGE J. GEIS

Mashawng was born in the Kachin Hills, Burma. When he was a little boy of five his parents moved from their home in the hills to the Christian village in the plains, for they had met the missionary, Mr. Goodman, and trusted him and wanted their boy to be educated. When their few belongings were packed, and they were ready to start, little Mashawng was missing. As the carriers could not wait, Mashawng's father remained behind to search for him. He found that his uncle had promised little Mashawng a ride on his buffalo and had sent him out into the jungle. In this way he tried to hide him from the family and keep him in the hills, but an appeal to the civil officer soon compelled him to restore the boy to his father. In the Christian village in the plains, Mashawng entered school, which was an entirely new way of living for him. Being with so many other boys, studying, playing games, eating at regular hours, bathing and combing his hair (that was the hardest thing to understand), all these were interesting experiences. But, as soon as the novelty wore off and the daily school life grew irksome, he felt the call of the wilds. He thought and dreamed of the ride on the buffalo in the jungle, the shooting of the birds with his bow and clay pellets, and of how proud he would be when he could dip his thumb in the blood of the quarry and stamp it on his bow to prove his skill. He thought of the jungle fruit and the chattering of the monkeys. One evening when the roll was called, Mashawng was missing, and it was found that he had gone to his old home. Of course he

was brought back and for a time was contented as before in the school, but the "itching of the soles of his feet," as the Kachins say, was too strong. So again he set out for the jungle and "home." Mr. Goodman mounted his pony and pursued him, but when he came within sight of the little boy, into the jungle Mashawng crept and was hidden like a "needle in a haystack." Mr. Goodman went to the old home of his parents, thinking he would wait until hunger drove Mashawng home.

Mashawng, in the meantime, was waiting to hear the hoofs of the pony telling him that the missionary had returned to the town. Darkness was rapidly covering the village when suddenly gongs were beaten, dogs barked, the clattering of bamboo was heard, and shouts came from every house in the village, "A TIGER, A TIGER!" When all had subsided, it was believed the tiger had returned to his native haunts. At this point little Mashawng appeared, frightened, as only a child would be who has heard and knows what a tiger can do. This was his story: When he heard the beating of gongs and the shouts from the village, he crept close to the trunk of a small tree, to hide in case the tiger came his way. He prayed to God for protection as he had learned to do in school. Suddenly he heard a rustling noise near by; something jumped over him. He realized it was the tiger. Then and there he promised God that he would never again run away from school, but would prepare himself for service in His Kingdom.

Mashawng was a bright boy, a manly little fellow, honest and truthful. If he did anything wrong he was willing to take his punishment like a man. He had the stuff in him for leadership. He went through the Central School, which was equal to a high school course, and then went to his own village and began to teach all that he had learned. He persuaded his uncle and friends in the hill village to move to the plains, where the soil was fertile and could be cultivated. He taught them to read and write and "figure," to improve the soil, to plant vegetables that would grow well there, to keep the village clean and sanitary, to support themselves and to join in some wholesome sports and games. Above all he showed them the Jesus way of living so that they wanted to follow Him, and for years he has been their Christian leader and preacher in the church they built for the worship of the God they have learned to love.





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Turning over their leaves so new,  
And all to do honor, New Year, to you."

—Richards.

With all my heart I wish you a happy New Year. There is so much to make us joyful and grateful and eager to live a full rich life. It may seem to some of us that our outlook is not so bright as it has been other years, but "out of the heart are the issues of life," and the richest spiritual experiences often develop in the turmoil and stress of hard physical conditions. Whatever the trial may be, we know that His grace is sufficient; whatever the joy, we know that He wants to enter into fellowship with us in that also. Nothing in life can give us more true happiness than the consciousness of the abiding presence of God as we think of Him as our Father, our Brother and our Comforter.

I have one deep desire for our work together this year. I have seen in the eyes of a little Italian Crusader a light of gratitude and satisfaction when his timid desire was sympathetically understood. The children whom we meet week by week are often trying to live up to the best they know and find it difficult to get the help they need. Just because a boy loves to race around and play is no reason why in ten minutes he may not want to do his part as a partner with Christ. So I am anxious that we all watch for opportunities to lead our boys and girls into the spiritual appreciations of our missionary work and emphasize with them the heart of the message we send.

Recently I attended a missionary meeting which was missionary in name only. The things that were left out

were so vital and the things that occupied the time were so trivial that I felt that the great mission had been cheated. In our effort to interest our boys and girls may we guard against the danger of entertaining them instead of feeding them? Let us remember that we are trying to help them to be something, not simply to do something, or give something. Christina Rossetti put the thought in verse:

What can I give Him

Poor as I am?

If I were a shepherd

I would give Him a lamb.

If I were a wise man

I would do my part,—

Yet what can I give Him?

Give Him my heart.

*Mary L. Noble.*

### Candle-Light Service

A group of juniors in a Presbyterian Church in Council Bluffs, Iowa, gives us a suggestion for a Candle-Light Service for our special missionaries.

The platform is arranged with a good sized table on which are placed one large candle-stick, with a smaller candle-stick on each side of it. Six still smaller ones are placed in front of these. Nine

boys and girls go to the platform at the same time, each with a candle in his hand, and take their places in a semi-circle behind the table.

1. A boy lights tall white candle which represents Jesus the Light of the World, puts it in the large candle-stick and all the children sing "The Light of the World is Jesus."

2. A boy and a girl dressed in Crusader uniforms or with something symbolic of the C. W. C., each light a smaller red candle from the white one and put them in the next candle-sticks. These represent the C. W. C. They recite "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

3. Each of the remaining six boys and girls represent one of our special missionaries and light a small blue candle and put it in a candle-stick. As the candles were lighted each told some fact and story about that missionary. These may be taken from the following sources:

Miss Lydia Huber from "Relaying Riches to Puerto Rico" and *MISSIONS* for June, 1930, page 376.

Miss Elizabeth Allport from "A Necklace of Cuban Pearls."

Miss Elizabeth Vickland from "Telling the Story in Assam."

Miss Susan Roberts from "Telling the Story in India."

Miss Clara B. Tingley from *MISSIONS* for May, 1929, page 314.

Mr. Raymond Buker, from *MISSIONS* for December, 1930, page 693.

To close the service, all the children in the audience and on the platform join in singing "We've a Story to Tell to the Nations."



MRS. HAMPTON, SECRETARY OF COLUMBIA RIVER DISTRICT, AND HER TWO HERALDS, CHARLES AND JOHN

## Two Prayers for Children

### GOOD MORNING PRAYER

Our Father, as we start the day  
We think of children far away  
In other lands across the sea.  
Help us their loving friends to be.  
Help all Thy children everywhere  
To share Thee and Thy loving care.

This prayer is printed on a picture postcard showing children of different nations all happy and attractive. One of our C.W.C. leaders typed on the back of the card a Good Night Prayer and gave one to each Crusader at the first meeting in the Fall. The cards may be secured from The American Board, 14 Beacon St., Boston, Massachusetts. Price three for 10c.

### GOOD NIGHT PRAYER

Our Father, you have given me  
So much of love and joy today  
That I am thinking of joy and love  
To other children far away,  
Wherever they lie down to sleep  
Happy and tired with work and play,  
Yellow and brown and black and white,  
Our Father, bless us all tonight.

## Greetings from Miss Phelps

### Dear Crusaders and Heralds:

Lately I was asked to attend two Children's World Crusade Rallies and I do want to tell you about the good time we had on both occasions.

At Bangor, Maine, the Crusaders and Heralds met to learn about the C. W. C. motor trip. Three Chinese brothers entertained us by singing "Jesus Loves Me."

A few weeks later I went to the Central Square Baptist Church of Portland to meet the Crusade members of that city. The President of the entertaining Crusade Company, Ruth Peterson, conducted the meeting. Malcolm Dowdy assisted her by reading the Scripture, and Dorothy Randall led us in prayer. After we had talked about our Children's World Crusade plans for the year, and had heard from Miss Frances Johnson, state secretary, and Miss Isabella Jones, New England District Secretary, Erlon Gedding closed the meeting by playing a violin solo.

I hope you will all be able to attend interesting meetings like these.—Sincerely,

*Ester Brooks Phelps*



CRUSADERS, HERALDS AND JEWELS OF  
GRACE CHURCH, TACOMA, WASHINGTON

## A Story for the Juniors

### How a Tiger Made a Missionary

BY DR. GEORGE J. GEIS

Mashawng was born in the Kachin Hills, Burma. When he was a little boy of five his parents moved from their home in the hills to the Christian village in the plains, for they had met the missionary, Mr. Goodman, and trusted him and wanted their boy to be educated. When their few belongings were packed, and they were ready to start, little Mashawng was missing. As the carriers could not wait, Mashawng's father remained behind to search for him. He found that his uncle had promised little Mashawng a ride on his buffalo and had sent him out into the jungle. In this way he tried to hide him from the family and keep him in the hills, but an appeal to the civil officer soon compelled him to restore the boy to his father. In the Christian village in the plains, Mashawng entered school, which was an entirely new way of living for him. Being with so many other boys, studying, playing games, eating at regular hours, bathing and combing his hair (that was the hardest thing to understand), all these were interesting experiences. But, as soon as the novelty wore off and the daily school life grew irksome, he felt the call of the wilds. He thought and dreamed of the ride on the buffalo in the jungle, the shooting of the birds with his bow and clay pellets, and of how proud he would be when he could dip his thumb in the blood of the quarry and stamp it on his bow to prove his skill. He thought of the jungle fruit and the chattering of the monkeys. One evening when the roll was called, Mashawng was missing, and it was found that he had gone to his old home. Of course he

was brought back and for a time was contented as before in the school, but the "itching of the soles of his feet," as the Kachins say, was too strong. So again he set out for the jungle and "home." Mr. Goodman mounted his pony and pursued him, but when he came within sight of the little boy, into the jungle Mashawng crept and was hidden like a "needle in a haystack." Mr. Goodman went to the old home of his parents, thinking he would wait until hunger drove Mashawng home.

Mashawng, in the meantime, was waiting to hear the hoofs of the pony telling him that the missionary had returned to the town. Darkness was rapidly covering the village when suddenly gongs were beaten, dogs barked, the clattering of bamboo was heard, and shouts came from every house in the village, "A TIGER, A TIGER!" When all had subsided, it was believed the tiger had returned to his native haunts. At this point little Mashawng appeared, frightened, as only a child would be who has heard and knows what a tiger can do. This was his story: When he heard the beating of gongs and the shouts from the village, he crept close to the trunk of a small tree, to hide in case the tiger came his way. He prayed to God for protection as he had learned to do in school. Suddenly he heard a rustling noise near by; something jumped over him. He realized it was the tiger. Then and there he promised God that he would never again run away from school, but would prepare himself for service in His Kingdom.

Mashawng was a bright boy, a manly little fellow, honest and truthful. If he did anything wrong he was willing to take his punishment like a man. He had the stuff in him for leadership. He went through the Central School, which was equal to a high school course, and then went to his own village and began to teach all that he had learned. He persuaded his uncle and friends in the hill village to move to the plains, where the soil was fertile and could be cultivated. He taught them to read and write and "figure," to improve the soil, to plant vegetables that would grow well there, to keep the village clean and sanitary, to support themselves and to join in some wholesome sports and games. Above all he showed them the Jesus way of living so that they wanted to follow Him, and for years he has been their Christian leader and preacher in the church they built for the worship of the God they have learned to love.



## THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLE SUTTON AITCHISON  
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### A Forward Look

Among the women's organizations sending their year books annually for Forum use are several which unfailingly show an advance both in structure and program-planning. This is surely true of the annual from the First Church of Santa Ana, California. This year it appears in an exquisite apricot pink imitation leather cover, with broadly informational contents.

A front page informs us that the "Woman's Society of the First Baptist Church (are) Missionary News Distributors associated with The World Wide Broadcasting Company, on the air the first Wednesday of the month, featuring Happy Hours, Guest Artists and Requested Numbers. . . . Mrs. Warren Brakeman speaking" (president).

The contents include the song for the year; the aim and motto; the prayer; the schedules of meetings of the various departments; a list of special events such as pastoral reception, courtesy dinner to the Men's Club and a complimentary party to the W. W. G.; list of technicians (officers), editor of year book, pianist, chorister, service women (chairmen of committees), ushers and honor members (those in outside missionary offices); list of departments of activity and official personnel; the reading books; annual reports of retiring president, secretary and treasurer; list of past presidents; the organizational evolution of the present society under the caption, "Looking Backward"; a memorial list; names and addresses of resident members, and of course the feature section of "The Year's Broadcast" (outlines of programs).

Each program has its "Afternoon Broadcast" following the forenoon's industrial work and the luncheon, and has for its first items "Technician's Hour" (business session), "Happy Time" (musical service), and "Tuning in for Power" (devotional). The devotional leader is always termed "the operator," the successive themes beginning with October being: "As a little child" (Luke 18:17); "The uplifting power of the cross" (John 12:32); "Glory to God in the highest" (Luke 2:14); "Finding the Master" (Mark 1:37); "Love never faileth" (1 Cor. 13:2, 3, 8); "She hath

done what she could" (Mark 14:3-9); "Broken Barriers" (Gal. 3:26-28); "Making Disciples" (Dan. 12:13); "Tell them of Jesus and His Love" (Is. 51:5); "Which Ananias are you?" (Acts 22:6-15); "Pentecostal power" (Acts 2:1-4). The successive program titles are all "True Story Hour," with the exception of the first one, which is "Children's Story Hour," from Station CWC. Each story hour is from a different station. The call letters might be those of the different circles or organizations furnishing the program, or they might designate by initials the fields or topics to be developed. The programs have a different "announcer" each time (program chairman), and the sub-titles are unique and curiosity-tickling, as "Who's Who and Why," "Where East Meets West," "Future Heights," "A Half Hour with the Gu-Gis," "Love Lifting the Caribbeans," "The Uplifted Christ—from Santa Ana to Santa Ana," "All Around the Dial—Next Year's Hook-up" (forecast of new programs). Among the speakers of the year are several "guest artists" in the way of outside persons. For August it is announced that "Station WSBC will be off the air." The luncheon titles are surely appetizing: "Harvest Luncheon," "Yuletide," "Friendship," "Hindu," "Guild Girls" (supper), "Tamale-Frioli," "Esteemed," "Graduates," "Midsummer," and "Enlistment" (September meeting).

### Lining Up the Woman's Society

Mrs. W. A. Montgomery sends the "remarkable speech which our Director of Religious Education made at a recent meeting of the Woman's Society of the Lake Avenue Church of Rochester." The speaker was given two minutes in which to answer the question, "How can the Woman's Society help?" Summarized for even greater brevity, the speaker's six suggestions included: making a survey of the pictures on the walls of the building and, where no suitable missionary picture appeared, considering the importance of getting one; setting up a bulletin board for the exhibition of letters from missionaries, announcements of books, posters, etc., the several circles assuming care of this board month by month; circulation of

well-written biographies of missionaries among the membership of the church school; presentation of missionary moving pictures before the several departments of the school on Sundays; at least annual presentations of programs—dramatic, musical or otherwise—before each group during church school hours; *in view of the fact that the most impressive teaching on any subject is a by-product of the informal associations in the course of their usual life-experiences, earnestly awaken an awareness in every member of the society that wherever she may chance to be she is exerting an influence for, or without regard to, or against Missions. As a teaching agency the church is much less powerful than the home. As much as is possible, let the influences of the home be neither against, nor without regard to, but decidedly in support of Christian Missions.*

### School Days in the Mission Circle

Mrs. Charles H. Richards, of the Grand River Avenue Church of Detroit, writes: "The Woman's Union in our church is divided into four circles, each circle being responsible for one program per year, the alternate meetings having outside speakers. Three judges were chosen as the circles entered friendly competition for a little prize to be given the one presenting the most informing and entertaining program. The first one, given recently, was cast in the form of a school, with large missionary map on the wall. Classes in reading, geography, current events and arithmetic were called after a musical devotional exercise. In the geography class the pupils roamed from the Indians of the Southwest up to Kodiak Orphanage, then to rural work in Michigan, then on to Europe, Africa, Japan, China, India, etc. Three women were in costume, representing American Indians, Japanese and Chinese, each telling informational matter as her recitation. In the current events class, women impersonated Madame Naidu and Mahatma Gandhi. A small prize was given to the one first solving the arithmetic problems previously written on the blackboard. The leader, as teacher, interwove the parts with fitting remarks. The school closed with prayer. It had occupied an hour and ten minutes. All materials used were taken from *MISSIONS*, *The Baptist*, the *Literary Digest* and the daily papers. The program was easily prepared. In all, at least 20 incidents were related, some taking not more than a minute and a half."





## FROM THE WORLD FIELDS



SHANGHAI COLLEGE was the first institution in that part of China to introduce co-education. Now practically all the institutions of higher learning are co-educational. Dr. H. C. E. Liu writes that this is the tenth anniversary of co-education in Shanghai College and he believes that it has now passed the stage of experiment. "In the first year there were only four women students; last year there were 134 women students packed in the Women's Hall, which was built to accommodate only 80. The young women have borne themselves with such dignity and charm that they have won for themselves the admiration of the faculty and of many friends who visited the campus. We believe that co-education has brought a wholesomeness and a vigor into China's new social order."

☆☆☆

REV. A. C. PHELPS reports from the Karen section of the Henzada field, Burma, that there has been a substantial increase in baptisms, over 400 so far reported. A Karen evangelist has done effective work to the north where there is a very great interest now being shown. Through its 80 churches and 20 ordained pastors the Karen Mission is extending its evangelistic work. In many of the villages where Buddhism has had a strong hold there is a turning toward Christ that is very encouraging.

☆☆☆

"INDIA IS a land of small villages," declares Rev. W. G. Longley. "While the urban population, especially in the large centers, is increasing with the growth of industrial institutions, the bulk of the population still live in the small hamlets and engage in agriculture and the allied trades. The problem and effort of every phase of our mission work is the evangelization of the people and the building up of the church within these many villages."

☆☆☆

KIKONGO IS the name of the newly opened station in the Congo. The site chosen was on the banks of the Wamba River and seems to offer every advantage needed for a permanent station. It includes four springs, a sandy beach, arable lands for gardens, a plateau for

station building, suitable woods for the production of lumber and a clay bank for the provision of bricks. Rev. and Mrs. C. E. Smith have been designated to Kikongo and the Mission hopes to add another family to the staff as soon as reinforcements are available.

☆☆☆

EARLY IN AUGUST Rev. V. W. Dyer and Rev. Paul J. Braisted and fifteen students from the Judson College and Insein Theological Seminary visited Meiktila, Burma. A Buddhist who attended some of the meetings expressed himself as being made very happy by the pageant, "The Way of the Cross." At the decision meeting eight girls and eighteen boys signed that they were believers in Jesus Christ. One of the teachers told Missionary H. E. Dudley after the meeting that he had never

dreamed that three of his pupils would actually take the step. "It is that we lack sufficient faith," he added.

☆☆☆

FOREIGN SECRETARY J. H. Franklin, making an extended tour of our Far East mission fields, writes of the West China University at Chengtu: "It is the only Christian college between Hankow, more than a thousand miles to the east, and Europe, a good many thousand miles to the west. In the territory furnishing students to the University live at least one hundred millions of Chinese alone. This school offers the only medical school whose methods approximate those of modern medical schools of Europe and America, the only modern college for women and the only theological department of college grade. It was established in 1910 and the various mission boards that participated in it had for their aim the 'extension of the Kingdom of God in West China by means of higher education under Christian auspices.' Our own Dr. W. R. Morse is Dean of Medical School."

☆☆☆

STUDENTS of the theological department of the Central Philippine College at Iloilo usually spend a large part of their vacation months in small struggling churches or in field evangelistic work. Missionary A. E. Bigelow attended one of the evangelistic meetings conducted in a large village of nearly one hundred houses. He writes: "That night I was entertained in a home with three of the students. Being the eldest and a foreigner they assigned me to the only army cot—the boys slept on the floor. I was awakened at about five o'clock the next morning to hear soft singing. There sat the boys on the floor with their blankets around them. They sang two songs, each prayed and then they sang the doxology and repeated the Lord's prayer. A new day had begun. I rejoiced in the privilege of helping train such fellows for Kingdom work."

☆☆☆

THE MADIGAS, or leather workers, of the village of Sitaramapuram, South India, are asking for more instruction in the Christian faith. In their visits

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The American Baptist Home Mission Society, Samuel Bryant, Treasurer, 23 East 26th Street, New York City.

The American Baptist Publication Society, William H. Main, D.D., Executive Secretary, 1701 Chestnut Street, Philadelphia, Pa.

Women's American Baptist Foreign Mission Society, Miss Frances K. Burr, Treasurer, 162 Madison Avenue, New York City.

Woman's American Baptist Home Mission Society, Miss Dorothy A. Stevens, Treasurer, 162 Madison Avenue, New York City.

The Ministers and Missionaries Benefit Board of the Northern Baptist Convention, P. C. Wright, Executive Secretary, 162 Madison Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 162 Madison Avenue, New York City.

Inquiries concerning Annuities and Wills addressed to any officer named will be held as confidential and will receive prompt attention.

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"Where your heart is, there should your treasure go."

to other villages they had heard portions of the gospel from others of their caste who had become Christians and they were eager for information regarding this new faith. They are but a small section of the great Nandyal field with its population of 250,000 in a territory covering 1500 square miles.

☆☆☆

ATMAKUR, a mission station in South India, was opened in 1893 but has been without a resident missionary for several years. In September Rev. and Mrs. Eric Frykenburg were designated to this station. The area of this field is about 1,000 square miles and the population is about 125,000.

☆☆☆

### Foreign Mission Record

#### SAILED

From Seattle, October 18, on the *President Pierce*, Rev. and Mrs. F. W. Steadman to Japan.

From Boston, October 26, on the *Cedric*, Mrs. B. C. Case, to Liverpool; from Marseilles, November 15, on the *Sagaing*, for Burma.

From New York, November 5, on the *President Harding*, Miss Rachel Seagrave, to England, thence in April, 1931, to Burma.

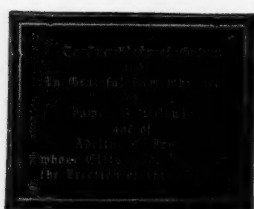
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From New York, November 5, on the *President Harding*, Miss Charlotte A. Wright, to Plymouth; from London, November 15, on the *Mandala*, for Assam.

From New York, November 12, on the *Aquitania*, Miss Irene Daleen, to Southampton; from Liverpool, November 21, on the *Pegu*, for Burma.

From Los Angeles, November 17, on the *President Grant*, Rev. and Mrs. A. F. Groesbeck, to Siam.

#### ARRIVED

Rev. and Mrs. H. W. Munger, of San Jose, Philippine Islands, in Vancouver, October 17.

Miss L. J. Crawford, of Suifu, West China, in New York, October 20.

Miss Mary Cressey, of Ningpo, East China, in New York, October 20.

Dr. and Mrs. C. B. Tenny, of Yokohama, Japan, in San Francisco, November 12.

#### APPOINTED

Miss Beatrice Erickson, Rev. and Mrs. Gordon Peteat at the November meeting of the General Society in New York City.

Miss Freda Clause at the May meeting of the Woman's Society in Cleveland.

Miss Irene O. Daleen at the September meeting of the Woman's Society in New York City.

#### BORN

To Rev. and Mrs. B. M. Johnson, of Bapala, South India, a son, October 20.

To Rev. and Mrs. G. D. Josif, of Rangoon, Burma, a son, November 3.

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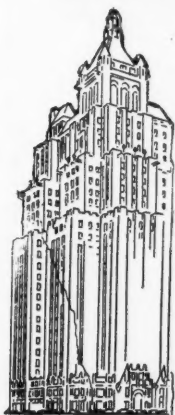
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Total pledges for the Judson Fund for which solicitations ceased with the close of the fiscal year, April 30, 1930, were reported to the October meeting of the Foreign Mission Board as amounting to \$1,063,320.36. Of this amount the report showed that \$851,-

682.61 had been paid, leaving a balance of \$211,637.75 still to be paid. This means that 80 per cent. of this Fund has been received in cash, a truly remarkable achievement when it is recalled that most of this sum has been paid during the current year of financial depression throughout the United States, affecting all business.



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REGULARLY each year as surely as January and July come, the Hospital Association has made its payments on its annuity agreements. In fact, during all its history of more than a quarter of a century, the Association has never defaulted on a financial obligation.

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Then when you have passed on, just as surely as the payments were made to you, the funds will go to care for the worthy sick, to train our girls as medical missionaries and for the high calling of Christian nursing.

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### A Memorial Chinese Dollar

In July, 1929, under the new educational regulations of the China Nationalist Government the grounds and buildings of Shanghai College were leased by the Foreign Mission Boards of Northern and Southern Baptists in the United States to a new organization known as the Board of Founders of Shanghai College. According to this lease the Shanghai Baptist College and Seminary, Inc., the Foreign Mission Board of the Southern Baptist Convention and the American Baptist Foreign Mission Society on the one hand and Shanghai College, an incorporated juridical body in the city of Shanghai on the other, entered into certain provisions as to the use of the College. The remuneration for this lease, it was agreed, should be one dollar a year.

At the October meeting of the Foreign Mission Board at New York the first dollar in payment for the lease of the current year was received. A similar silver dollar was forwarded to the Foreign Mission Board of the Southern Baptist Convention. Both dollars



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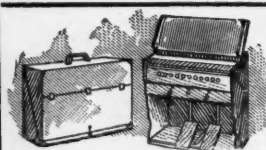
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are of the special issue of memorial coins which commemorated the establishment of the Chinese Republic in 1912. The coin bears such a Chinese inscription on one side, with a picture of Sun Yat Sen, and on the other side the same inscription in English.

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WE would be glad to answer correspondence telling how to place money to yield an assured life income, and at the same time to further the cause of Christian education.

Write to The Baptist Board of Education of the Northern Baptist Convention, 152 Madison Avenue, New York City.

At the Board meeting a brief ceremony marked the presentation of the dollar to the Society's treasurer, Mr. G. B. Huntington. It had come in a small box covered with purple silk and lined with a similar material with the usual quaint Chinese ivory catch to hold down the cover. The board instructed the Treasurer, instead of depositing the dollar in a bank, to preserve it in the vaults of the Society as a memento of this new relationship. This arrangement with the college is working out most happily in all aspects of this missionary institution in Shanghai.

### This Is What Helps

Our Crusaders were delighted to see their pictures printed in October MISSIONS. I am planning to give each child a copy, with a note to the mothers who are not subscribers, calling their attention to the excellence of the magazine and also to the fact that their young hopeful will receive five points for the subscription.—Mary E. Trimble, C. W. C. Leader, Warren, Pa.